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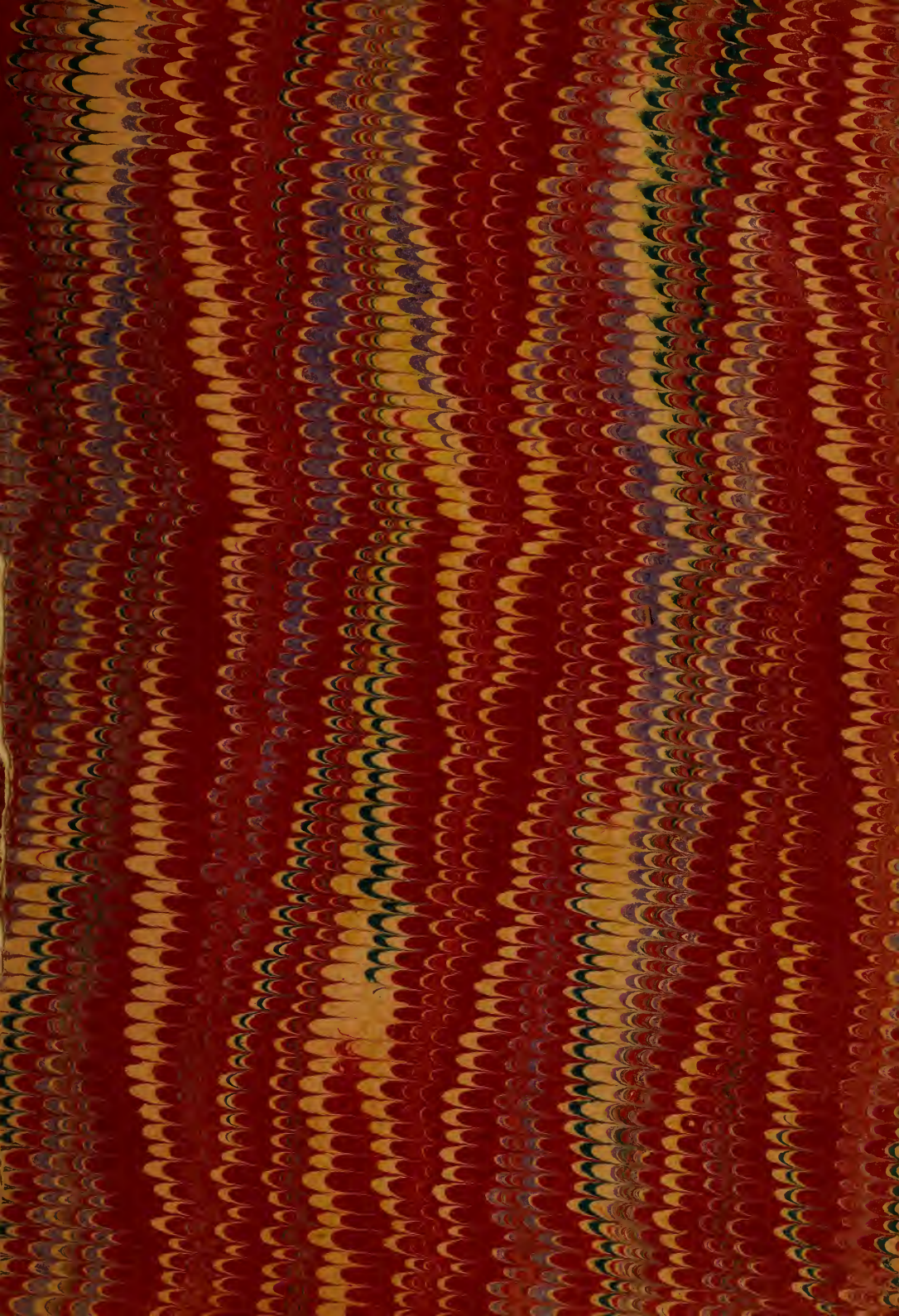
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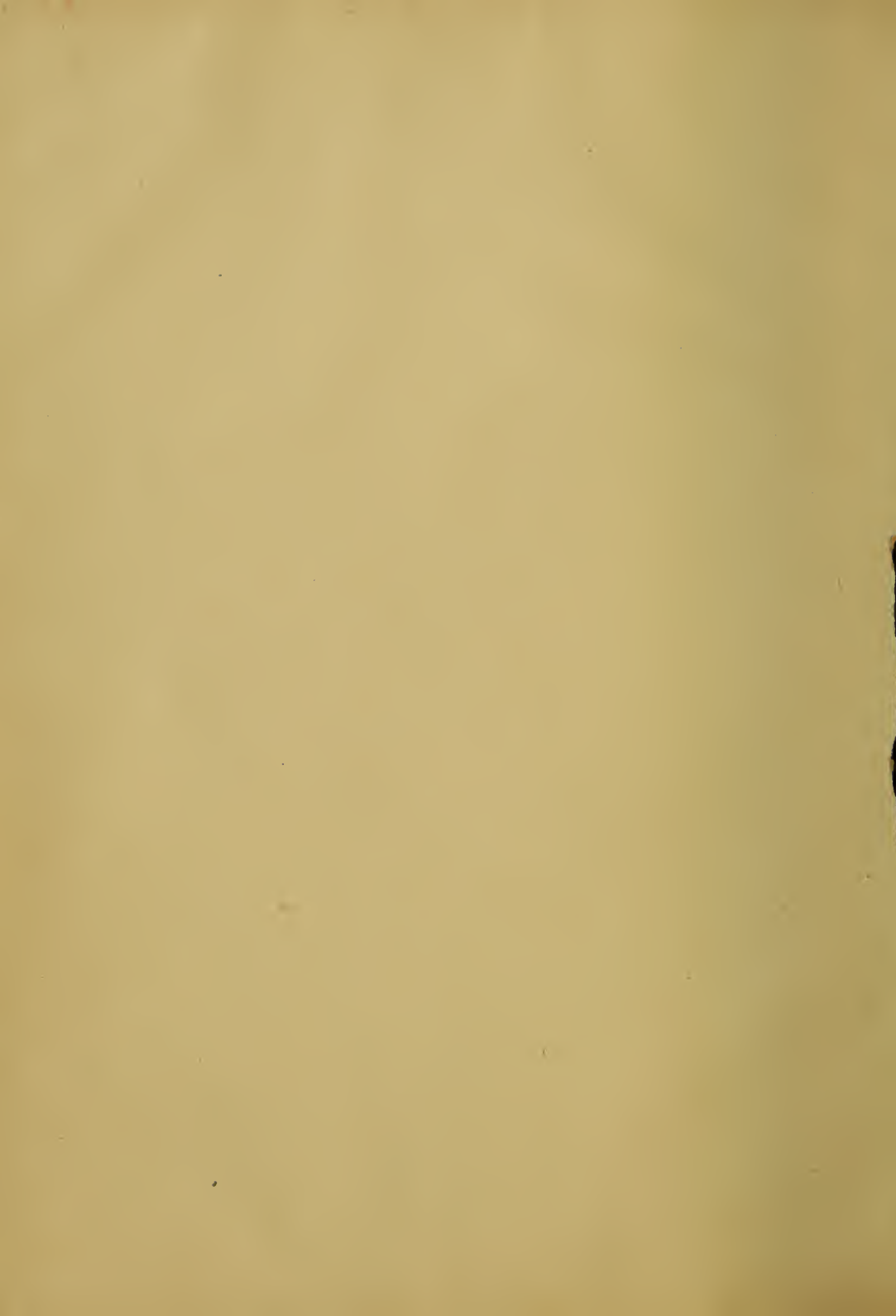
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UNITED STATES OF AMERICA.





HIDDEN VALUES

BY JOSEPH THE WRITER

Thus saith the Lord: Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches:

But let him that glorieth glory in this, that he understandeth and knoweth me, for I am the Lord that exercise mercy, and judgment, and justice in the earth: for these things please me, saith the Lord.

JER. ix. 23,24

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VALUES

BY JOSEPH THE WRITER

Joseph M. Carey
"____"

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CHAPTER I.

PROPOSITIONS OF RELATIVE VALUES, QUANTITIES, RATIOS AND PROPORTIONS.

RELATIVE VALUES.

THE GIFTS, THE CHOICE, THE PLACE AND THE INHERIT- ANCE.

1. The gifts of God are the necessities of life and comprise the Supply from which the multitude may obtain their Standards of Value.

2. God foresees the wants of the individual, therefore the necessities of the multitude are prepared in His hand.

3. While the necessities of the multitude are in the hands of God, the individual may choose his standards or gifts.

4. The gifts of God are direct to the multitude, and God has prepared the ground that the choice may be obtained by the individual.

5. The choice of the individual may not be found in the quantity, but the choice of the multitude may be obtained from the supply.

6. The gifts of God are not identical with place, but the earth is an inheritance for the multitude.

7. As the earth is an inheritance for all, the individual may derive his choice of place from the multitude and his necessities from the Supply; therefore the choice is the Standard of Value.

THE STANDARD OF VALUE IN OBTAINING THE SUPPLY.

THE VALUE OF LABOR IN THE QUANTITY, THE GIFT AND THE CHOICE.

8. From the moment man stretches forth his hand to obtain the gifts of God, labor begins. The gifts of God are free—labor is no return to Him; but labor is the means by which the individual may obtain his necessities from God.

9. As the strength to labor is also a gift from God, the individual becomes owner of his labor by virtue of the gift.

10. As the gifts of God are the fruits of labor, the owner of the fruits and the labor are identical.

11. As the gifts of God are obtained only by means of labor, labor becomes the standard of value established by God in obtaining the supply.

12. As labor is the only value that God will recognize by His gifts, the sum of labor in obtaining the supply is equal in value to the gifts in the quantities.

13. As the sum of the labor in obtaining the gifts equals in value the amounts in the quantities, the proportion of labor contained in the individual amount would be equal in value when contained in the quantity.

14. As the proportion of labor contained in the amount is equal in value to the gifts in the quantity,

the proportion of labor contained in the gift would be equal in value when contained in the choice.

THE STANDARD OF EXCHANGE.

15. When the choice of the land is required by the individual, the value of choice may be named by the multitude.

16. As the wants of the multitude are contained in the supply, the choice of the individual may be had by exchange.

17. When labor is expended in shaping the gift, this is labor added to the cost; where labor is used in exchanging the quantity, this is labor added to the choice.

18. Where the choice of direction remains with the multitude, this choice will equalize the value of indirect labor to the value of direct labor in obtaining the quantities.

19. When individual exchange is waste of labor and systematic exchange is economy of labor, systematic exchange adds to labor a value equal to the waste.

20. When the sum of labor and the amounts in the quantities are apparent to the multitude, the value of labor in exchanging the supply can be obtained with the greatest economy.

21. When the proportions of labor remain in the amounts and the sum of labor remains in the supply, the multitude will find, when searching for choice, that Equal Labor Value is Equal Exchange Value and the Standard of God in exchanging the quantities.

The Speakers are a Tanner and Joseph, the writer,

who had been speaking upon the subject of leather and reached that of labor. Joseph has offered to explain what labor values were.

QUANTITIES, RATIOS AND PROPORTIONS.

T. These propositions appear singular to me. I do not understand you. How can the sum of labor be found in the supply? What are quantities?

J. The gifts of God are sent in quantities. The quantities found may be unequal. Unequality in quantity can be defined by ratio, but ratio does not find the quantity value, as the standard of God is the proportion of labor.

A quantity is part or a collection of things, or a quantity may be single if it can be divided; but a quantity should not possess individual life, for individual life can not be divided in parts, because the individual is responsible to God and responsibility cannot be divided.

A quantity in the supply is the entire number of similar gifts, or parts of gifts in the supply. Wheat, corn, oats, etc., are quantities in the supply of necessities; gold, silver, copper, iron, etc., are also quantities and each contains its labor value. The gifts of God are generally called products or commodities.

The value of labor in a supply varies according to the amounts of gifts that are found in the quantities.

The ratios of exchange between the quantities cannot be determined by the parts or number of gifts in the quantities, because the gifts are not alike, but each quantity has in itself a value that is similar—the proportion of labor contained in the quantity. Therefore the quan-

tities vary in ratio according to their proportions of labor value.

When the supply of necessities is divided according to the individual proportions of labor, the sum of labor is found in the supply, while the amounts and proportions of individual labor value may be found in the quantities when exchanging the supply.

When the supply of necessities is divided according to the gifts that are found in the place, the sum of labor remains in the supply. The proportions of labor leave the amounts and enter the quantities. The quantities found in the place become individual supplies, while the proportion of labor value found in the individual supplies becomes the exchange value of individual labor.

7. When gifts, containing a labor value, are taken from one average Individual Supply and added to that of another, the Individual Supply becomes increased by the amount of labor value that is added; while the ratio of exchange between the gifts of the two Supplies decreases in exchange value according to the proportion of labor value in the amount that is added.

8. When a labor value with gifts is added to an average Individual Supply, the ratio of all average Supplies decreases in exchange value according to the proportion of labor value that was added with the amount; but the proportions of labor value in the average Supplies remain unchanged.

9. When gifts are taken from an average Individual Supply, the labor value of the Individual Supply will decrease in value, according to the amount that is taken; while the gifts will decrease in ratio of exchange value,

according to the proportion of labor in the amount that was taken.

T. You appear to me to be giving an outline of some theory of socialism, based upon belief in God. I agree with you that there is a labor value in the gifts of God, but how many different theories may be found upon the labor problem!

J. The equal labor standard is not a theory. It is the true exchange value which God has placed upon His gifts. Socialists and others may get a glimpse of this value, but when the desire of the heart is not toward truth, the wonders that are hidden in the equal way cannot be discovered.

T. What do you mean by choosing necessities and receiving gifts directly from God? Does not the Bible teach us that God caused the earth to bring forth herbs yielding seed, and trees yielding fruit whose seed is in itself? I believe in God as firmly as any man, but it is plain that God rules this world through the agency of His laws and He has left these laws to be our guide.

J. Where did God go when He left us to be guided by His laws? Do the promises of God, or do the prophets describe God as turned away from the world and busy in some other direction? Is He sitting with arms folded except on special occasions? Can the wisdom of this world select any single seed and say with knowledge, "This seed will bring forth fruit?" Does fruit come from the ground, from the air, from the sun, or from the water? The seed appears under conditions established by God; but from the beginning until now and forever, God places life separately in every seed,

and brings forth every living thing and every living creature. Even when the enemy sows tares, the Lord permits life to enter the seed and thus make apparent to our eye the secret purpose of the enemy.

T. You try to make it appear that God is continually working miracles, when it is clear that He rules by the power in His laws. God rules the world by law, and at certain times, to suit His purpose, He works miracles.

J. God would certainly rule through His laws if man would become obedient, but man does not obey. God's laws are for man alone. If you can point out one law in existence, except those that have come forth from the mouth of God—laws that were spoken while men were witnesses to the fact—then I shall agree to keep silent and never again mention the name of the Holy One. God declares and repeats in every form of speech into which language can be shaped that "He created all things;" that "He rules by His power forever;" that He builds up and pulls down; and so continuous is His watchfulness that He feeds the sparrows and requires His children to seek from Him their daily bread. You appear to believe in some interfering God. There is no such person. There is the Almighty who "rules and upholds by His power." Man and the evil angels are continually interfering with the laws of God. The power to interfere is not a grant to man nor to the angels. It is a permission; but the permission is not according to the will of God. The interference, therefore, is an assumption of power which no being can exercise without being made responsible. Besides the laws of God, there are ideas of time—in relation to eternity, of space—in re-

lation to measurements, and of forms—in relation to shape. There are also relations between life and matter, and relations between the different kinds of matter; but such relations are neither ideas nor laws. Whenever I examine these questions, I behold the Almighty and what is awful to behold—I can see that the Lord is hiding and is willing to play with His children; but the children, while admitting their Father to be hiding and willing to reveal Himself, do not appear to be seeking Him.

T. Why do you assert so positively that your theory of exchanging the quantities is God's Standard of Labor value?

J. If Relative Values are untrue, then they may be called my theory; but the propositions are not mine, because the truth is in them, and I, as a lover of the truth, recognize the value of the treasure which I found.

T. I am not opposed to labor; but even if we admit the Equal Labor Standard to be true, who will accept of it, except those who are unsuccessful, and not then because it is a standard of God, but because of selfishness, for the unsuccessful also reject the laws of God?

J. The individual may accept a truth and be unable to bring others to agree; but we who believe are required by our responsibility to stand ready and demonstrate our knowledge. We may also increase our understanding of the Equal Labor Problem by examining the past.

T. Experience may teach us knowledge, but I cannot tell where to find any condition in the past that will throw light upon equality of labor values. There was some contention upon this subject in early times, I be-

lieve. But there is more said upon that subject at the present time than there has been said during any other period of history.

J. I believe that the Standard of Equal Labor existed among the children of God before this world was created, and it was by means of the Labor Standard that God tested and selected His angels and rejected Satan and his followers.

T. I never heard of such a belief. How did you come to form an opinion like that?

J. By examining the equal way of God. We may search for an unknown quantity when we first learn the terms, but when the quantity is known we may then seek from the Quantity to find the terms. God is the only Known Quantity because He is the truth.

T. You should not look too high. When a man forms a serious belief, he should be able to prove it by facts. It might be interesting to hear how you came by such an opinion. I shall listen if you have no objection to inform me; but it is not likely that I shall agree with you in the matter.

J. God is not only willing that we examine His equal way from all possible standpoints, but He invites us to do so. I am prepared to gather information, or to demonstrate a fact by propositions, but God alone can prove a fact. Man, if he desires, may seek and find the knowledge.

Elisha saw a vision and a fact. The servant, no doubt, honored Elisha as a prophet; but if the prophet tried to demonstrate by argument, the reality of that which was so apparent to himself, and persisted in his effort to

prove the truth of what he saw ; then, instead of honor, the servant might pity, as he softly said, "Poor Elisha, he has gone crazy." But Elisha prayed, and God proved to the servant that Elisha's eyes had beheld a reality in the vision. I shall give you the reasons why I hold the belief which I mentioned, We are equally free to form opinions.

CHAPTER II.

EQUAL CONDITIONS.

AUTHORITY, EQUALITY AND OBEDIENCE.

Place a child with its father far from the multitude. Then the child, imitative by nature, will imitate its father. The actions of the father become the ambition of the child; but danger, at times, needs that this imitation be checked. This brings rebellion even in very small children, for each child has a will, or a choice, that is forming. The reasons for obedience cannot be made clear to the child by authority alone. The father represents authority. The child would grasp equality, but the father cannot submit to equality with his child, for the child, in its ignorance, would then grasp authority. When the child grows to manhood in the company of its father, and equality be presented as the birthright of age, how then can equality be understood by the man who would grasp authority as a child, without learning obedience?

But, when little children first come together, they examine each other and wonder, and when playing, authority in one would exert itself, but here resistance proves an equality in strength. Then, the father with reason may explain to children the nature of obedience, and why equality should be the law; and how, by obedience

to the law, equality can be made a source of happiness to all.

These propositions can be applied to define some of the relations which exist between God and ourselves. If God had revealed Himself to each one of His children separately, in our childish ignorance, we would play with Him, laugh and hug Him without fear of danger, just like, as children, we do with our earthly father. We would seek to imitate Him and strive for equality. We would show resistance by kicking and struggling to obtain our desires. Is our earthly father more compassionate than our real Father in heaven? He would not blame our want of understanding, but we would become to Him an eternal torment. He might become a child to each of His children in order to teach equality, but His children must also fear His authority, in order to learn obedience; because obedience is not learned from equality alone, therefore, He brings His children together, then they look, and wonder, and examine each other, and when one in play would grasp authority, the resistance which hindered would teach equality in strength. But, from our Heavenly Father alone can we learn of our real equality with each other and of the absolute necessity of obedience as a means of happiness.

EQUAL CONDITIONS.

When our Father introduced His angel children to one another, they were beautiful creatures. Sin had been unknown. They were perfect in their formation; but the wonderful fun to the children came from the fact that they were exactly alike in resemblance. This

was because our Father had created them in His own image and likeness. They had, as yet, no character of their own, therefore, they were made to resemble their Father, though they had separate names and might inquire from each one who the other was. But, as character afterward showed itself, the features of the individual changed, and personality shaped itself by means of individual character. Each one admired the beauty of the other, because all resembled in person the beauty of their Father. This was part of their first information. They beheld how glorious their Father had made them. They learned their own helplessness, and thus all acquired the knowledge of Almighty power.

The Father showed the children many wonderful sights to teach them, and placed blessings unnumbered before them. Is there any father in the flesh who would be more kind to His children than our Father in heaven? He taught them carefully, and who can apply a lesson that is needed as well as our Almighty Father? They were taught all things necessary for their happiness; the everlasting life, which all might have; the everlasting woe for disobedience, the wisdom of dependence upon His mercy, also the justice of the Father's equal way. All the children of God have free will. He has no child without a choice; for each one must choose or reject Him for a Father. God wishes all of His children to learn the value of this treasure which He has committed to their care, and He would that all His children learn an equal knowledge of the Father's equal way. If the children had learned knowledge equal in amount, there would have been no change in the resemblance which at

first was between them, except that their resemblance to the Father would have been increased. The fullest measure of capacity in created beings is the possession of the greatest amount of knowledge of God's Equal Way. This wisdom can be obtained by children through the desire of obedience to His Holy laws, and the consequence of this knowledge to the children is the fullest blessing which the love of the Almighty God can bestow upon them.

While God is present before His children, His will is also apparent and made clear to all; should the Father's will suppress free choice, the child would hide this purpose from the Father. But what heart is there so deep and cunning that it can hide secrets from the All-Seeing Eye?

While in these conditions God made propositions to the thoughts of His children and suggested truth as an answer, although propositions of justice be offered to thought, and the truthful answer come from the Spirit of God, the individual may form an opinion while reasoning, as if the proposition and the answer arose from himself. When the individual accepts the truthful answer, God will credit the proposition and answer both. But where the individual rejects the truthful answer the Lord will prove that He suggested the beautiful proposition of justice, and that He is the rejected and truthful answer.

The Lord beheld wickedness growing among His children; and when He had secretly tested them, He announced His purpose—that He would leave them for a time. He told them that He was not pleased with

them, and that there were many wicked ones among them whose presence He could not bear; yet He was ready to forgive every one of them and promised everlasting life, if they would turn from their own to their Father's Equal Way and become obedient children. But to those who refused to obey the voice of truth, the Lord gave careful warning as He uttered the awful sentence against the wicked ones—that the sinners who would not repent and forsake their evil ways should meet with an everlasting living, hopeless death, their sins to be their eternal associations. Then the Lord left His children to establish outwardly their hidden characters. Yet, although the Lord left His children, it was but in appearance; for He remained hidden among them. He would be close to His children. He would help when called upon. He would strengthen the weak one to battle with evil. Then He would watch the strangers born in His creation and limit the permit to wickedness. But the Lord would never surrender for a moment—no, not for all His living creatures—the glory of His just and Equal Way, because His way is the truth and never can vary in conditions. His children may vary from false impressions, while acquiring the truth in Unequal Conditions, or from degree of desire. He will not condemn where truth is not clear, but Unequal Conditions shall end and the Eternal Standards be made clear. Then the variation of individual judgments can be equalized by feeding upon truth.

As in childhood and in youth earthly parents delight to see their children play and would not then, if possible, have them labor, so, too, the Lord can claim that He also understands what love is for little ones, and He also

delights to have them play—and learn their lessons. Yet here is a question—Do earthly parents delight to teach their children? Do they find teaching children play? Let them answer! But who will question the delight of God, or His patience, in teaching and what wisdom not from Him can approach His methods? So what tongue can tell the happy school days of His children—the songs, the recitations, the object lessons held before the little ones by Almighty power and a Father's love. But selfishness is child's condition; and when untaught, a selfish child would remain forever selfish, therefore justice must be revealed. Between these two, the young ones grow—their minds acquiring, their desires awakening, their purpose forming—and their character.

Now, the Lord had taught the children all things necessary for their happiness, and as the children had reached the age of responsibility before the Father left them, while the condition was to establish for eternity the character of each one, the Lord chose a beautiful problem for the children to work upon. It contained mutual relations, mutual usefulness and mutual dependence upon one another, while all together depended upon the Father; then to make these terms more simple, He also added occupation. These four are the principal terms of the Equal Labor Problem.

Shortly after the Lord had left His children great differences arose between them. Their countenances began to vary greatly in appearance. Although this change had begun while with the Father and the innumerable blessings which accompany it, their dependence on Him suppressed the forming of Character. In His presence

the children were outwardly obedient in everything. With Him as a teacher to learn was a pleasure. But when left to themselves, Self was quickly asserted; their learning was forgotten; pleasure was sought for, and direction chosen by Self.

Equality is the corner-stone of Equal Conditions, because the equality of all created beings is based upon the Equal Way of God which is represented by the Commandments. Equality means that all created beings are equal before the judgments of the law; that all are equal in their relations to one another and all have equal responsibilities before God. The sons of God can receive all things from God in equal measure where they seek for wisdom with equal degree of desire. When the sons of God do not seek wisdom with equal desire, inequality appears, and the standards of God make separating according to the different degrees of inequality. Then responsibility appears.

When God left His children in Equal Conditions, all had equal wills and equal learning because God had been both judge and teacher. But all did not have equal knowledge, because all did not seek wisdom with equal desire. When Desire will not leave Self to seek for wisdom, then Desire remains with Self to search within. Desire will first find Self Will an obstinate associate. Then these two overcome equality by resistance to agreements. When Self looks without, Selfishness will hand his glasses so that Self may see and examine relations. Then Self and Selfishness will sit together enjoying unequal portions of God's blessings; and thus these two overcome equality by bringing need in equal relations, and inequality in conditions.

As Self remains within, Selfishness goes abroad and gathers information, that Self may fill capacity. Self may fill capacity by application, but application is not the light. If capacity be filled with information while Self neglects to gain the hidden knowledge, then information may bring strange seed to Self, while selfishness becomes the standard of comparisons.

When Self, with Selfishness to aid, would compare capacities in relation, the seed brought with information springs quickly up and two strange plants appear, Pride and Insolent Vanity. These creatures differ from Self Will and Selfishness, though Pride and Vanity each contain these other two. Self Will resists Equality in judgment; Selfishness will enjoy Unequal Conditions, but Pride and Vanity would raise themselves above all creatures, destroy Equal Conditions by superiority of person, and pervert the Commandments by strange judgments. When Self would grow these strange plants, Self becomes an adversary of his master, because there is no degree of person between God and the Standard of Equality.

The strange quantities found within by Self, Self Will, Selfishness, Pride and Insolent Vanity, soon brought inequality of character and purpose in Equal Conditions. Self Will was obstinate and unruly in agreements, yet did not seek to master. Association was formed by Selfishness based upon like in agreements of pleasure. Empty Vanity sought happiness in adornment and comparison of person. But Pride dwelt alone in Capacity. There was no place in Equal Conditions where Pride could find rest, except in Self alone. The Equal Labor Standard held the multitude together while Self was

bent upon seeking happiness by means of his own quantities.

Pride was the first one to reject Equal Conditions. He examined the multitude, and by means of Capacity, he snorted against Equality and demonstrated as a fact from character that Equality did not exist in the multitude or in the individual. The multitude laughed and hooted at Pride because each was careless. All had their equal portions of God's blessings and felt independent; yet Pride was right about the lack of equality in the multitude. But why did he find pleasure in this term of the problem of life without seeking further for wisdom? The problem is open to examination in every condition. Equality does not arise from the individual or from the multitude. Equality is the inheritance in eternity of the children of the living God. All beings who have possessed the power of free will or choice may obtain this eternal inheritance, because free will or choice is the birthright of the children of the Almighty One. Free will or choice both here and in eternity is the means of identifying the sons of God. The Almighty calls beings into existence. He breathes into them the breath of life. Thus, men receive free will or choice. They become living souls, children of God. Yet the children need education or else they were gods before the Father made them. Education would reveal Self to Self and Self in association, while all would know the Almighty Father who taught them. But Self, being free to choose, must also choose a character and responsibility. Then examination begins between the Father and the children to make eternal agreement between them. Each child may accept, each child

may reject the Father. The Holy Father would choose all to be His children, yet He, too, *has* a choice, and he rejects rejection.

While in Equal Conditions, Self Will, Selfishness and Vanity were continually bringing Self into contention. Confusion would have been among them from the very beginning of Equal Conditions, but the Equal Labor Problem was so simple that there was no need of interference from Him. Yet this part of the Problem was not yet worked out, because of the stranger who rejected Equal Conditions. Pride remained alone; he would not associate, not even with Vanity. His position was equal but not his enjoyment. He would not associate with inferiority. But the eye of the Lord was upon this stranger in creation, and He determined that the adversary should assume outward form. Then the Lord laid a snare for this strange plant by sending one equally strange into Equal Conditions. And while the children were occupied in applying the familiar problem, a new term appeared in the Labor Standard. This term was—the UNEQUAL QUANTITY.

THE UNEQUAL QUANTITY.

1. The Unequal Quantity is that greater portion of the gifts of God which may be gathered from the place, when with equal care and equal proportion of labor a neighbor gathers less.

THE MANNER OF EXCHANGING THE SUPPLY.

The Equal Labor Standard requires that all similar gifts or necessities shall be added together to form the

quantities. The proportions of labor belong in the individual amounts as well as in the quantities. The sum of the labor is the value of the Supply of Necessities, while the individual proportions of labor value contained in the amounts equal the value of choice in exchanging the quantities.

The choice of the individual is made when he selects the seed to obtain his supply of necessities.

After the ingatherings the sum of the labor is ascertained and the individual receives credit for labor value according to the proportion of labor which he has performed in the amounts.

The amounts of gifts in the quantities are noted, and their ratio of exchange are settled according to the proportion of labor that was expended upon the quantities. The gifts are apportioned according to the original choice made in the selection of seed, and when the quantities are exchanged, the labor is expended; then it is found that each individual has received his exact choice in weight and measure, according to his request which he had placed before God in his prayers when selecting the seed; and the exchange value of gifts that are found in the place is just equal to the labor value performed by the individual.

THE STRANGE TERM AND ITS RESULTS.

Before a certain supply of necessities had been exchanged between the children, one of the bright ones was surprised to find that the figures which represented the labor value in the supply did not correspond with the amounts of gifts which he had found upon his place. He

examined again and ascertained that he had thirty days less exchange labor value in the gifts which he had found in the place than his proportion of labor value in the amounts of labor called for. He made known this strange occurrence, and a general examination was made. It was found that this strange thing had appeared in other places, while the examination brought to light something equally strange; many of the children found more upon their places than their proportion of labor value called for. It was also ascertained that the total value of the gifts which had been found exactly equaled the total value of what had been lost.

Such an event had never before occurred; for up to this time it had been found that although the choice was not sent to the place the gifts sent to the place equaled in value, the individual proportion of labor. Then great discussion arose. Those who found the unequal quantities were all possessed of great capacities, which were filled with the adversary plants; while the ones who lost their necessities were among the most careless and selfish of sinners. It should be noted that, in Equal Condition, it is not necessary to mention the Unequal Quantity by rule in the Equal Labor Standard of exchange; for the rules of this problem settle all unequities in quantity by placing the proportions of labor value in the amounts of individual labor as well as in the quantities of gifts.

All the children knew that this change came from their Father, and the proud ones came forth from their hiding places to hail this new term as a change in the standard of labor. But God had taught the terms of the problem

to His children and no one can add to or take from His standards. Yet Capacity insisted so strongly that the Unequal Quantity was punishment against the careless ones; that those who lost their necessities had no courage to strive for them. They admitted leading selfish lives, but the confession did not regain the gifts. When the contrite heart will confess its folly, Pride would establish the confession as guilt forever. Many of the children contended against the proud ones, but these raised such a clamor that Vanity joined them; and, being among the judges, these two influenced Self Will to admit the claim of the ones who found the Unequal Quantities, and their right to demand Equal Labor Value in exchange for these gifts. The multitude did not dream that this judgment had overcome the Equal Labor Standard, as most of them had their necessities in full, so they remained careless; but the Unequal Quantities continued to appear in all following supplies. Now, one of those that had lost a portion of gifts when this strange term appeared in the problem, made effort, after judgment had been given against him by Self Will and Vanity, to regain his necessities. He went to one near-by that had found the gifts, and represented his needs. "Of course," said the Needy One, "the necessities that I lost are not required for your existence; and I am willing to give the full exchange labor value for the gifts which you found. They were valued at thirty days' labor."

"I know nothing whatever about the gifts which you lost," said the proud one, "but I am aware of the value of the gifts that I found. You may be valuing the quantities by the old laws and regulations, which were suited

to our infancy, but the new standard that was revealed has done away with old values. Now, let me explain. By the old Standard, the proportions of labor value remained in the amounts. By means of the new Standard, the proportions of Labor Value leave the individual amounts and enter the quantities which God sends to the place. You say that thirty days' labor was the value of the gifts which you claim.

This lost thirty days' labor value was added with the gifts that were found, to an average individual supply, and increased the value of that supply by the amount added. But the thirty days' labor value also increased the proportion of the supply to which it was added by the proportion of its own amounts; and the gifts in the average supplies became decreased in ratio of exchange by means of this proportion that was taken from the average supply. As the average individual labor value in the present supply is ninety days, the proportion of this thirty days' labor value which is lost by the decrease in ratio of exchange is ten days. Therefore, your lost labor value, according to the new dispensation, is forty instead of thirty days' labor value. "Now, my brother," continued the one who has capacity, "we may behold how it is that God will openly punish the sinner. Look around you and see that it is the careless ones. Those who do not fill their capacities are those whom God has selected to show His displeasure, and you may also observe that God will openly reward those who fill their capacities. But the Standard of Value is changed. It is apparent to all that capacity is now the Standard of Value with God."

A study of the changes that accompanied this one

transaction will bring to light the most important terms that are used at the present time in exchanging the quantities. The individual amounts of labor that are expended upon the place should bring equal quantities of gifts. When the gifts are not found in the place, they might be obtained from the supply if the amount of labor and the gifts were held in common; but, by the seizure of the gifts in the place, the excess of labor value contained in these gifts become added to the amount of labor value of the individual who has seized upon the gifts. If the loss ended here, the amount of labor value lost with the Unequal Quantity would represent a new quantity in the supply that might be called Extra Labor, the source from which the individual can obtain an extra large house, extra furniture, and extra quantities of gifts equal to the amounts of labor value that are lost with the gifts.

But the amount of labor value that is added with the Unequal Quantity will also increase the proportion of labor value of the individual above that of the average in the supply, and, therefore, decrease the ratio of exchange of the Unequal Quantity by its own proportion of labor value. The individuals who possessed average supplies met this decrease in the exchange value of the gifts by an equal decrease in ratio of their own supplies, but without any change in the proportion of labor value. So, also, did Needy Labor, the one who lost his necessities; but Needy Labor did not have an average supply, and when he reached the end of the gifts that he did possess, he found that this decrease in ratio had cost him ten days' additional labor value, because he had no aver-

age supply. But the exchanging of quantities by ratio and proportion of labor value is hidden by the words that are used at the present time, and this ten days' labor value that was lost in the decrease of ratio in the gifts represents the origin of that strange quantity known at the present time as—Interest. The seizure of the Unequal Quantity brought with it a new condition of things called Unequal Conditions, where the Sons of the Living God are forced into quantities called Needy Labor and the afflicted. But Pride and Vanity reached to great heights in these conditions, as they became the chief judges of the terms in their own problems; and Capacity has since been ever ready and happy to explain the requirements of Equal Conditions as a dispensation from God.

The success of the proud ones in obtaining judgment in their favor to keep the Unequal Quantities became the means of nourishing Pride and Vanity, for place and position became of great value in their eyes, and, where formerly Pride had despised to be a judge of the Equal Labor Standard, he willingly became a judge under the new dispensation. But the judgment concerning the Unequal Quantities being based upon an assumption not contained in the law, in order to establish the assumption as a power there was need of a power to support the assumption. Pride quickly supplied that need. He decided assumption to be above law and that authority should be upheld by Force. Then Capacity in his enjoyable position as a teacher explained to the Needy Ones the purposes of their Father who had left them. Capacity taught how foolish it was

to suppose that Equal Conditions could last forever. Capacity could point to the words of God and prove that there were both unjust and justified ones among them, and he would urge Needy Labor not to judge his Lord concerning conditions when it was so clear to all that the careless ones were the sinners.

From our present knowledge of Unequal Conditions it is easy to tell the final results derived by labor from the unequal quantities. As the individual proportion of labor value was lost from the amount, Needy Labor lost his equal value in bidding for choice of place. The continual increase of interest from this lost proportion of labor value was the cause of his losing his choice of direction in labor; then followed the loss of fixed habitation. When that point was reached, Selfishness taught Combined Interests how to settle the value of labor in exchanging the quantity. With this settlement of labor value there was left to Needy Labor just one more step; he sold his liberty and his person to the proud ones to preserve existence.

This result to labor brought about the condition which the adversary plants love best. It is when surrounded by the full success of their efforts that their quantities, qualities and capacities can be most fairly appreciated. In the present condition, which was then a future, we have not quite reached that advanced state of labor conditions—the complete results of the Unequal Quantity. A few other terms have since been added; for the Lord is working out His problem, and in the end all things are to be revealed to the children as their Lord has told them. There is nothing hid that shall not be

known. But we may know, from even a hasty examination of the Word of the Holy One, how patiently He repeats the lessons that He would have His children learn. And it is true, it is true—let repetition point out the warning—that responsibility *must* be met by each single one. Therefore, the Lord is patient and repeats the lessons. Meantime, we may take a glance around present conditions and observe that the same adversary plants are flourishing. They teach the new dispensation. Yet listen—how was it that the Holy One drew the reluctant adversary from within self to associate with his fellows in Equal Conditions? He laid a snare for Pride who came speedily from his hiding place to take the bait, and thus the desire was permitted to form its outward shape.

But Needy Labor had sinned in Equal Conditions by means of Self Will and Selfishness in association with pleasure. The permission to Pride brought punishment to the Needy Ones, and in their distress many of the children saw their folly. Then they remembered the patient Father and turned to Him with repentant hearts. That was sufficient. The Almighty will not leave the penitent hearts to wait. He came quickly to deliver them and brought rejoicing to those who did not forget that they had a living Father. Then the new dispensation was met and called up to judgment before the Equal Way of the Judge of all. Pride and Vanity were found guilty and condemned, and the everlasting sentence was pronounced against them.

Now, Satan was chief among the children of Pride. The Equal Way of God established his guilt. He was speechless before the sentence, but the joy of the chosen

ones attracted his attention. He was astounded when he beheld who were among the happy ones. The very lowest and vilest of the children, those that had openly and repeatedly sinned against God, were saved. Among the chosen were Michael, Raphael and Gabriel, who had been sinners with the rest; for all had sinned in Equal Conditions. When the proud ones beheld these among the chosen ones, they appealed to the Lord for a different judgment. Now, Pride, Vanity and their associates did not dare base an appeal upon any indefinite meaning in the law; for guilt is not established against the individual, except by means of understanding. When the condemned ones appealed from God's judgments they unconsciously based their appeal upon the adversary standard. Pride and Vanity pointed out the self confessed sins of the multitude and made comparisons between these offences and the sins that were proven against themselves. They petitioned for mercy, because the other sinners were saved. It is one of the many wonders concerning our Almighty Father that He will reason with the most wicked as well as with the obedient among His children, and, in order that we may obtain wisdom, He will both ask and answer questions. He, therefore, explained the justice of His judgments by the fact that He, the Lord, saw every hidden thought, and that by examining the desires and purposes of His children He knows them all and judged them rightly. He also explained that, although to the eyes of His creatures He might offer to forgive the sin in one which was established against another, such opinions were wrong; because He also searched for a contrite heart that He

might lead the sinner to repentance, and although the forgiven sinner had been guilty, the forgiven sinner did not really love sin. God also explained the nature of contrition and repentance, and how it was that by His power of examination He could judge the capabilities of the sinner. When the condemned ones heard of capabilities, they cried the more. They claimed capabilities for good if the Lord would only find the condition. They could point to the momentary enjoyment of transgression by the chosen ones and call that love of sin and to fear of punishment in themselves as contrition and repentance. They claimed that the judgments of God to be equal should save all or condemn all.

These claims were based upon the Adversary Standard of Self Comparison. By means of this Standard Self Will, Selfishness, Pride and Vanity sit in the judges' seats, the Equal Way of God is overthrown, and the New Dispensation comes in—every creature becomes a god.

When the sin of pride is established against the individual, the proof will also show that such a one has neither brotherly love nor humility; and therefore can have no knowledge of repentance or obedience. Now, these condemned sinners proved their blindness by reasoning according to the adversary standard. Pride will never confess. He admits the proven guilt, if by so doing, punishment can be escaped, and even then, Pride will seek to justify his sins. But the contrite heart makes a looking-glass of God's Equal Way. He holds it up, beholds an unclean creature, then slinks; but the Holy One comes after this unclean thing to wash his sins away.

It is in vain by words of understanding to demonstrate in Pride a conviction of guilt. Yet Pride was condemned to everlasting punishment and appealed from this judgment. If Pride and his companions had entered immediately into the condition of punishment, the appeal might be an everlasting one; but where the spirit would dare appeal against the judgments of God, an everlasting terror shall be added to his punishment. The Almighty will reveal the fulness of His love.

The Lord made known to Satan and his companions that the appeal was noted and the decision ready. The answer to the appeal was that "their capabilities would be tested." Then the Lord outlined another problem. He would create a new world with children upon it. The condemned sinners were to have great, but hidden power. They were to be permitted to advise the direction of human effort in order to establish their own ends. They might drag His children into association with sin; every opportunity would be given them to demonstrate their capabilities for good or evil, and He would prove that there was no good thing in created beings unless derived by application from the Father's teachings. In the New Conditions the Equal Problem is not first revealed; but His purpose is clear that men should search for Hidden Values. Some terms are first revealed to human judgment; and in the application of these terms, the capabilities of all His creatures become a simple problem to the Mighty One. The Truth and men grew up slowly in association, and in appearance looked as if relations. Man even claims that Self forms the light in association with Self. Yet it is clear to the Sons of Wisdom that

the only offspring of Association and Self is darkness. No light was ever beheld by man, except the outward reflection from the Father or the voice which utters the beautiful propositions of justice and suggested the truthful answer. During the workings of the Problem the Lord came down as a king and chose a people. He taught His equal judgments; and though the Only Master, He offered equal choice to His children in making agreements. Then the chosen people, by the equal choice which He had given them, turned from the Equal Way of their Mighty King. He then lay aside the crown of glory. He left the beauty of His person. He came as a little one among His children and then grew up as a child among them. But, oh! with such a beautiful light of His own, that whenever He uttered His voice the children of men could not but listen. The Lord had outlined conditions to test the capabilities of His sons and daughters, and then while among them He was tested and demonstrated capabilities of His own. As a result of this test, behold—two mountains appeared and filled the whole earth and the heavens—love, the composition of His person; self sacrifice to obedience as agreement to condition. Through love alone we know our God and Maker. Through self sacrifice alone, we understand its nature. But how were the capabilities which He had shown accepted by those who had sought for mercy through conditions? Instead of shrinking with Him from sin while teaching the truth, they rejoiced at sin and themselves taught falsehood instead of learning mercy from the mercy He taught, they would gain acceptance from Him by accusation against weakness.

No pity appeared in their hearts towards affliction ; they persecuted the afflicted ones. They showed no desire toward wisdom ; but obscured the light by false impressions. And while accusing their brethren before the Father, their own capabilities toward Him were tested, in the father they chose ; when he shaped the lips to impress the kiss of a traitor, and when together they led forth the Holy One to apparent destruction, their capabilities appeared against the throne of the Mighty One. And hereafter, when final judgment has been given, the eternal protest of the condemned ones is to be found shaped up in the condition of the one who repented—but too late, and then hanged himself.

CHAPTER III.

UNEQUAL CONDITIONS.

T. Do you mean to say that you believe such things to be true?

J. The fact that I offered them as my opinions of truth should be the answer.

T. There are truths in your statement, no doubt, but to profess to know more than what has been shown to others by God is an assumption. You shape up the affairs of this world into different conditions and make angels talk and act like men.

J. What different way would angels talk if they were placed in the same conditions with man? If truth and falsehood be in the condition when once we learn the terms, we may examine the condition by means of reason, although we be absent in person.

When Truth alone is in the proposition and Self does not search out the right, then Self has closed his eyes to truth for fear he should behold the light.

When Falsehood alone is in the proposition and Self does not observe the right, then Self would associate with Falsehood to hide his person from the light.

When Truth and Falsehood both are in the proposition and Self does not search out the right, let Self search closer for his old associate, turn about and behold the light.

T. We can search out the Truth if we desire to do so ; but our efforts should be confined to what is placed before us. David possessed wisdom, therefore he inquired for Truth with caution—"Lord, my heart is not exalted, nor are my eyes lofty. Neither have I walked in great matters, nor in wonderful things above me."

J. What are the great matters too lofty for men? The works of God from beginning to end have been placed before us. We, the children, may fully examine, or they would not have been shown us. We have learned of beings that the eye may not behold. Yet having been told of such beings and that their doings concern us, this lesson then appeals to our reason. There is no limit of distance or time to stay us from searching; for our Father tells of an eternity before us while He is the only beginning. But to the eye of wisdom, one glance at the *How* is sufficient. The *How* is too high for a child's comprehension, but not for the Father's; therefore the children delight to bow down to His glory, for they know that none other but Him exists in heaven, on earth, or the underworld, but their own Father, the Almighty One. These truths are children's lessons. When Omniscience, Omnipresence and Almighty Power are offered to the children's observation, they accept such attributes of God and meet such things as terms by recognition. But here the children go no further; for as questions, these terms can be examined by the Father alone. The questions offered by the Father for the children to study are many and wonderful. They come to us in time; they accompany us into eternity; but every single one and all together that are placed before the children are contained within the limit of God's Equal Way.

T. These things do not justify one man from offering to another an individual opinion of Truth as a fact.

J. The opinion may be held by Self as fact, and yet the Truth accepted by the individual may be offered as an opinion to another. This is especially the case concerning our judgment of the Law, our responsibility demands that we contend for the Truth. What is there difficult to the understanding about Equal Conditions? God's Equal Way proves that He will not create a condition where happiness is impossible to His children. The beautiful proposition of justice and the truthful answer make obedience in the children a requisite. A contrite heart will demonstrate to its possessor that happiness cannot be enjoyed in the presence of God without obedience. The mercy of God can guide and strengthen Self so as to overcome Self Will and Selfishness; for in eternity the birthright remains with the Sons of God. The Lord will be ever watchful to guard His children from the contents of Self when he does not bow down to Pride and Vanity—the adversary gods. These beings the Holy One will crush. They entered His creation coming forth from Self. They would remain an everlasting and strange power; with Force as their representative. Where condemnation exists as a condition, the conditions are brought into existence by the Strangers in creation. God first warns Self about condemnation as a purpose. There were to be no strange gods admitted into creation, because He, our Father, is the Only One in eternity. If Self had avoided strange gods, the purpose of condemnation would have remained forever a purpose; but Self brought

strange gods into existence—Pride and Vanity. These adversaries changed the purpose of God into a condition ; and now, both purpose and condition remain to guard Equality—the corner-stone of Equal Conditions—both at present and in the future from the folly of Self Will and Selfishness. Equality in obedience is the requisite of the children of God. Equal responsibility before the judgments of God is the accompaniment of the birthright of free choice.

T. Admitting what you say about God's judgments to be true, why bring the Labor Problem into heaven ?

J. Pride was condemned before this world existed. Pride will not associate on equal terms with the multitude ; while to the Equal Will in Equal Conditions, Pride in another Self becomes nauseous. If Pride was placed in power by God, then Pride might associate with the multitude, because conditions would be unequal and satisfactory to Pride. But who will dare accuse God of forming Unequal Conditions ? From whence, then, does Pride arise ? As Pride does not willingly associate with the multitude, and the Equal Will does not welcome Pride, association must be based upon some common necessity between them.

If continued existence were derived without means and directly from God, there would be no need of association between Pride and the multitude. Continued existence is derived directly from God, though indirectly by means of the gifts and necessities which are sent in the supply. As the gifts of God are obtained by means of Labor, Labor becomes a necessity in common between Pride and the multitude.

If the choice were sent to the place, the necessity in common between Pride and the multitude would end in exchanging the choice of place. As the choice of gifts is sent to the supply and not to the place, the exchanging of quantities to obtain the choice is the necessity in common that brings Pride and the multitude into association.

It has been revealed to the children of men that our future existence in heaven will be sustained by means of the gifts of God. Labor, as a means of obtaining these gifts, may be questioned; but Pride does not remain in the problem of labor in future existence. Therefore, the question of association does not extend that far. But as life is sustained, both at present and in future, by means of the gifts of God, then it follows that existence in the past was also sustained by the gifts of God; and as the angels fell because of Pride, then we may know that there was association among them. As there was both association and the gifts of God in the past, we may know that association was based upon exchanging the quantities for choice. As the angels were created and not derived from one another, they must have been educated by God, and therefore taught nothing but Equality, Justice and Truth. The children of God must establish their characters for eternity; and as Pride was born of Self, it was necessary that the Lord should (apparently) leave His children. They were as graduates from His School of Truth and therefore entered Equal Conditions. The Proposition of Relative Values demonstrates the justice of the Equal Labor Standard; and therefore, the children began Equal Conditions with this Equal Stand-

ard, Pride in association is upheld only by means of the Unequal Quantity which gives a power of demand against Needy Labor; therefore, the Unequal Quantity—Extra Labor and Interest. If there yet remains any term that might cause you uncertainty, then search the Equal Way of God. My judgment bids me go no further.

T. These deductions may appear truthful to you, but I don't care to examine such questions. There are at present great inequalities, no doubt, in the exchanging of labor values. If we could but overcome the inequalities of the Franchise and the Combinations of Industries, the supply and the demand might be more equally met by means of the Competitive System of Exchange.

J. There is no such thing as a Competitive System of Exchange. We exchange labor values at present by means of Barter. I have been unable to find but two means of labor exchange—by the Equal Labor Standard and by means of Barter which ends in slavery to the multitude.

T. How can you call a system which has a standard of exchange like gold or silver, Exchange by Barter?

J. System cannot be built upon Individual Action. System represents Law. Man should submit to law as the superior. Individual Action, when independent, represents authority, because the Individual, when not submissive to law, will grasp the power and exercise authority in order to elevate himself and shape Unequal Conditions. But Law will regulate Action in the multitude, because Law represents the word of God and will equalize condition.

I sought for information from those who wrote upon

the Labor Problem, but I got confused. My mind is too simple to understand men who jump into the middle of a problem and try to solve it by making comparisons between their Capacities. Then I began to examine the Labor Problem by sitting at the feet of the Master who sends the Supply of Necessities and all other blessings. When I began learning from Him I had no need to bother about the Capacities of Learned Ignorance, because the terms of the Equal Labor Standard pointed out more values than were hidden by Barter Conditions.

BARTER CONDITIONS.

In Equal Conditions, when men gather the blessings, they find by argument the sum of the labor. They then divide the quantities among themselves according to the choice and the individual proportion of labor. In unequal conditions, as the inheritance has been lost, the choice of necessities and the equal labor exchange standard have been lost with it.

When the equality of labor exchange value is lost to the multitude, the value of labor remains hidden in the quantities; then the individual demands what he will for his gifts. The individual would fix his own value upon the gifts if it were possible. The individual value is the greatest amount of labor that can be forced from a brother in exchanging God's gifts. The multitude are unwilling to exchange a greater value for a less; but the choice of the multitude is contained in the supply, not in the quantity. The desire to obtain the choice of gifts is the cause of the agreement in exchange. The agreed value is the barter value; but the real labor value that

is contained in the quantities varies and fluctuates from ignorance, and because of unequal methods in exchanging the gifts.

Equal Conditions were overcome when Pride and Vanity stirred up Individual Action, who seized upon the Unequal Quantities. Then the new quantities, Needy and Extra Labor and Interest began farming as a consequence. Extra Labor Values grew less as these other quantities grew greater in proportion. Barter, the daughter of Independent Action, was then born and replaced Equal Conditions. Then Pride and Vanity established the adversary Standard of Exchange—gold and silver.

And now Needy Labor goes seeking for choice. He meets with one who may ask what he will, but Economy shows Needy Labor that he cannot buy; so Labor with Economy goes further. Labor then meets with Competition. "Come with me," says Competition, "and I will show you where you can exchange to the best advantage." Then Competition brings Labor to examine the quantities while he says to the owners, "This is Needy Labor accompanied by Economy; he pays cash and won't pay more than labor exchange values." Then the owners of quantities bustle about to attract the attention of Labor with Economy, for fear that Competition will take Needy Labor elsewhere. Thus, Competition brings Labor with Economy among the quantities. He hurries in every direction and insists that the exchange value of Needy Labor is equal, except the loss of the Unequal Quantities in the present supply plus the accumulation of interest.

Demand hides himself among the quantities—he is

not with, he is against the multitude. Demand is the representative and collector of the Unequal Quantities. Demand names the values in the quantities, but Competition watches him while the multitude are choosing from the supply. Competition and Demand are alike ignorant of the exact value of labor in the quantities. Competition examines the quantities as they are coming into the market and then tells Labor what he thinks to be their value. Demand often tries to hide the value of the quantities from Competition, because he (Demand) represents Individual Valuation. Demand does not know the capacity of Consumption which may vary unexpectedly, and when Consumption comes suddenly, Demand will increase the individual valuation of the quantities. But Competition hears of it and hurries to bring all the separate parts of the quantities into the market. Then Independent Action lowers the prices. If Consumption be slow or unwilling, Demand gets alarmed, and to be rid of the quantities he will drop below the real labor values in the supply. Thus, the uncertain movements of Consumption and the ignorance of the real labor value in the supply confuse both Consumption and Demand, and through this mutual ignorance the real ratio of the quantities will often vary while exchanging the supply. But in the end, the sum of the labor and the gifts in the quantities reach Consumption in exchange at their real labor value, minus the Unequal Quantities and Interest, while the gifts and necessities in the supply are equal to Consumption.

Competition is of great aid to Labor in Barter Conditions. Competition is sometimes confused with indi-

vidual valuation. But Competition really strives to show the labor value of the quantity plus the Extra Labor and Interest; for Competition cannot go outside of the conditions. When Competition fights the exchange value of the quantities down to their labor values, the owners of quantities may war upon each other by lowering the labor value of the quantity. This again is individual valuation, but Labor can stand such changes so long as the individual valuation is kept away from the labor quantity. But the Franchise and combined individual interests seek the advantage, and although the advantage is at times against the intermediate trader, when the intermediate is destroyed, then the advantage joins with the common attack upon the quantity of labor. The Franchise is the advantage in one shape while a concentration in quantity that reaches beyond the efforts of competition to demonstrate and beyond the rights of good will is the advantage in trading.

I. Where products are raised and exchanged in locality their value is made apparent to the individual by Competition, because the methods and results of obtaining these products are opened to the examination of all.

II. The exchange value of products in locality is the average value of the means by which the products are obtained.

III. The exchange value of products in the general market is based upon the average of the Local average values, while the proportion of the individual quantity is based upon this average market quantity.

IV. A concentration in quantity contains many local average values. Where the local average values in the

concentration have not been previously ascertained by Competition, the average values of these local quantities are hidden in the concentration.

V. The exchange value of a product or commodity is contained in its whole quantity, but the average value of the quantity may vary during the time of exchanging.

VI. When a product or commodity has reached consumption, the hidden value and the varying averages can be made clear, because the value of the quantity has been demonstrated.

VII. Where locality is favorable to industry, the favor may be a natural or an acquired advantage; but the value of the advantage in locality is limited to the nature of the favor.

VIII. When the value of the local advantage is exhausted, Competition will average the price of the commodity in locality to its exchange value in the open market.

IX. When a concentration in products is found in locality, the concentration may acquire the advantage of locality against competition in the open market, but not against competition in locality.

X. When the concentration in quantity is greater or less in locality than the quantity in the open market, competition will average the exchange values between the quantities.

XI. Wherever competition exists, competition will search and point out to the multitude the local and market value of commodities and demonstrate the nature of every advantage.

XII. Where Competition cannot demonstrate every

advantage, either in locality or in the exchanging of quantities, the failure of Competition is caused by some hidden advantage.

XIII. Good will in trade is the extreme claim that the owner of a product or commodity can present to the multitude, but a hidden advantage becomes the enemy of the multitude, because a robber of good will.

The mine owner may obtain a regular concentration in quantity and Competition be unable to demonstrate its value, while good will cannot separate the quantity into parts, because the advantage is a natural one. But in trading a concentration in quantity is impossible without good will, except through some hidden advantage.

T. What do you mean when you say that the gifts and necessities in the supply are equal to consumption? That belongs to your theory of Equal Labor Conditions.

J. Equal Labor Conditions is no theory. That term of the problem comes into Unequal Conditions. The consumption of the multitude and the amount of gifts in the Supply of Necessities are equal.

T. Well, now, I have got you. Where do you leave the surplus that God sends so regularly?

J. God send a surplus into the Supply of Necessities? Why would God send such a strange quantity?

T. Why do you ask me such a question? The surplus is before you if you will but look.

J. The surplus is before us sure enough; but the fact of the surplus is no proof that God sends the surplus. I believe that God never did send a surplus in the Supply of Necessities.

T. Then, if God does not send the surplus, where does the surplus come from?

J. We may easily understand God if we but seek to know Him. Then, why think that such a strange gift as a surplus would come from our Lord and Maker? Just examine the question: A surplus sent by the Almighty—to whom and for what purpose would this quantity be sent? Cannot our Father count us? Are there any among us whom God does not know? Then, why a surplus? Does the Lord find a surplus unexpectedly and place it in our hands for safe-keeping?

Let us realize this truth: Our Father is the Almighty God; there is no other—"the course of every good and perfect gift" and of every blessing. He teaches us to look to Him for daily bread—not only men, but every living creature waits on Him; for in His hands are stored the gifts with which to feed His children both here and in eternity. Then, why call this strange appearance a gift from our Father?

When manna was rained from heaven in the desert, the Lord apportioned each single child a measure. Nor could selfishness change this standard portion; for "He that gathered much has nothing over and he that gathereth little has no lack," while an extra portion was sent that they might rest on the Sabbath. If this was great trouble, the Lord might have sent a supply for the season; but for forty years the Lord patiently taught His children the necessity of relying upon Him. Then, in feeding the hungry with the loaves and fishes (here, behold His compassion; when did ever God willingly hold back His blessing?), did His instruction suppose a waste or surplus? "gather up the fragments that nothing be lost."

T. I shall not attempt to answer these questions. I

believe as you do, that God sends the supply; but the surplus is here.

J. There is a surplus formed from the quantities, but there is no surplus sent by God to the Supply of Necessities; of this I am positive. God offered to send a double portion every sixth year to those who would rely upon Him. It appears clear to me from this that our Father desired His children to have time that they might study and obtain education, to travel and examine the different parts of the world; and thus they might have spread abroad a knowledge of God. But God, having sent children to dwell upon the earth, according to number, sends the gifts also for the necessities of His children—not to form a surplus. There is no being or thing that can take life from another until the time comes that the life is called for by the Father. Life is not derived from law or relations. These things conceal God's ways of working. Although life is derived directly from God, He permits His children to shape life, and to thus show their intentions. As life and its sustenance is derived directly from God, life cannot exist unobserved by God, unless under one terrible and exceptionable condition. If men will deny the fact that life and the gifts which sustain life do not come from God, although by the indirect means of labor, then God shall prove the fact. They shall have existence sure enough, but they shall be blotted out of the memory of the Holy One, and they shall be accompanied in eternity by everlasting hunger to bear witness against them that the gifts to sustain life come directly from God. As God sends the necessities of life for every child and every living creature that He

sends into the world, it becomes a question where the abundance goes to. There are the widow and orphans; there are the sick ones and those otherwise afflicted, and all who are poor and needy. Where do the portions go to that are sent to such ones from their Father? The terms are simple enough. Examine Unequal Conditions, the action of exchange by barter; will it be hard to find out from these the source of the surplus?

T. Does not human experience prove that God will reward extra efforts in labor by an extra portion of gifts? You claim the individual proportion to be the value of individual labor exchange. The people do not know the exact amount of gifts required or the amount of labor that should be used, but the multitude work for a surplus, so that the supply will not run short. Is the idle man sent his portion? Who do you expect will give as a right, even to the sick man, the portion that he would give him in the name of God?

J. The portion that is really given in the name of God to the sick or afflicted, to the widow and orphan, is given as a right, because obedience to God transfers the gift to God, and thus the gift becomes a direct one from God. I am too busy to look into the Supply of Necessities for the portion of the idle man. Let the idle man search for himself. Extra labor may be rewarded, but we must not be too certain that what we see is really sent us as a reward for extra effort. The extra effort in the Supply of Necessities may be recognized by an increase in quantity, but not in proportion of labor value, because the value of the labor is found in the whole quantity, while the reward to extra effort

in manufacturing may bring the increase and sickness with it. God will rule in spite of the efforts of man. God will examine the motive of the extra efforts. If it be from selfishness, the increase may or may not be sent, as God wills; but the purposes of selfish effort will be judged. If the motive be guided by the thought of usefulness toward others, the extra effort will be positively rewarded; but patience may be required in waiting to be useful. Still, patience itself will be counted as an extra effort when the reward is sent. But God will not discourage industry by sending direct reward to idleness. God rules in Unequal Conditions. He builds up and pulls down to suit His purpose.

In Equal Conditions, if there were any of the children unable to labor, each one would have been counted in to obtain his full portion. These portions would have been apparently taken from the quantities and the proportions of individual labor in the supply, but in reality God would add these portions to the supply, and thus the gifts would have been given without extra labor, and the gifts would have been credited to the multitude.

In Unequal Conditions the portions of the widow and orphans, the sick and afflicted and needy ones, are sent in the quantities. If those to whom the gifts were sent had received the blessings, there would be no surplus. But the place has been seized upon, and the individual keeps the portion of the widow and orphan, the sick and the afflicted, all needy ones; and it is from these portions that the surplus is formed. The surplus of gifts that remain upon earth is deducted by God from the coming supply before it is sent. I offer this last as an opinion, yet to me it is a fact.

T. We who believe in God may agree concerning His power and glory, but we should not assume to know the ways and means of God's actions. There is danger of offending God by assuming to know what He does. If you had been in Russia last season, or before then; or, suppose that even now you were in India, you who should know very well that God sends the famine and pestilence to punish and chasten His children, that they might learn wisdom. Would you trifle with people in such affliction by telling them of a full portion and Equal Labor Standard.

J. Oh, if I could but reach their ears to tell them concerning their loving Father, what explanations I could give them! I would point to where God sent their portions. You are right in saying there is danger of offending God by the assumption of knowledge. But we do not offend by seeking to know and understand God. To such ones He delights to give an understanding heart. If a famine were to appear among us, each one might with truth condemn himself as a cause of the affliction; but who among us would offend God by condemning in like manner a strange brother? Then, how can we accuse a strange people of being greater offenders than ourselves when a famine appears among them?

A famine does not always come direct from God. This evil comes at times by permission. "The adversary goes to and fro in the earth" seeking to break down our hedges, but he can neither afflict our person or take human life without permission. He will accuse his weak brothers of sin, although he tempt them and be the occasion of transgression. But God is working out His Prob-

lem, and will allow this spirit to act. Therefore, while searching around, upon finding an inlet, Satan sees here a permission to act and rapidly destroys the necessities of life until stayed by God's hand. These dangers are hid from our eyes, but, having been told of them, that should suffice us. And when these purposes become apparent, in the act, we may recognize the fact and the ever-lurking danger.

But, although God may allow these acts of Satan in order to establish the character of the evil one, the Lord will not give His glory and power to another. He will rule while free will is permitted to show its purpose. Then, more rapidly than Satan can destroy, the Lord renews the life that malice would stifle, and He transfers the life to bring forth anew these gifts among the quantities of other people in whose country they appear as a great surplus or unequal quantity. But, while Satan looks for the sorrow he would inflict, the Almighty will use the famine to carry out His purposes and work out His problem. We may learn this from the famine which brought Israel into Egypt, while we search the events which arose from and followed the famine.

T. But God does at times send a famine as a punishment for sin. The prophets are full of warnings upon the subject of famines. How are we to tell the intention of God in a famine?

J. Although we may admit that a famine is invariably sent to punish sin, the fact that the people who may be punished are more wicked than others is modified by the purpose which accompanies the famine. When God sends a famine to represent His own purpose, then woe

to the people! for the necessities of life are not sent in the supply, and vain is it for men to seek for them elsewhere. But such a famine is announced before it is sent. God does not deprive His children without first sending warning; therefore, a prophet is chosen by God to make a proclamation that the famine is coming, and even then the Almighty will stay the famine if the people repent. When the people will not listen, then the affliction is most terrible, and God permits the wicked ones to eat one another.

But the famine that is permitted to show the purpose of Satan may be understood by the children only when the purpose of God is revealed. God may permit one people to be afflicted by a famine to punish them and also to establish a greater degree of guilt against a people that He is making fat for the slaughter. The degree of knowledge which God has demonstrated to man is the standard by which God will judge His creatures. When the Almighty has carefully brought up children from the breast and has taught them from childhood His standards of judgment, "To feed the hungry and clothe the naked, to visit the sick," to give freely of the blessings that He has sent them; when, after carefully preparing these children to meet the issues brought before them by Satan, and the work of Satan becomes apparent in a far-off country among a poor, blind people that are but little acquainted with the Equal Way of the Father, and to whom God would send a loving message, should these carefully prepared children, with full quantities of their own, hold fast to the great, unequal quantity which contains the necessities of the poor, afflicted people to whom

God would reveal Himself? When such a thing is done, it appears to me as if God were testing a people and allowing them to become fat for the slaughter.

God will not be content with one or more ship loads of food when He sends an unequal quantity that would require a mighty fleet to carry. When those who believe in God will deliver the message as He sends it, then the heathen will say, "Surely such blessings must have been sent us from a true, loving Father, for there is none other like Him." Men go forth to preach the gospel to the heathen; the heathen would draw a sword upon the teacher; the teacher cries out to his countrymen, "Help me or I perish!" He would call upon his countrymen to aid him with their soldiers to spread the gospel. He is offended at the unreasonable heathen, though the heathen has been brought up upon such a gospel—the gospel of force. But what is the gospel of the Holy One? "Repent of your sins; turn unto Me and obey My commandments." "Who sends that strange warning?" "The Almighty, our Father, who loves you." "What do you mean by love?" Where resistance meets love in Unequal Conditions, love has but one way to demonstrate its presence—by Self-Sacrifice.

When the teachers will sprinkle the message which is contained in the gospel with the blood of self-sacrifice, the plant of righteousness will bring forth fruit from among the heathen, who will listen with wonder to the voice of those strange beings, that will heal the sick, give sight to the blind and raise the dead in the name of the Holy One of Israel, who had until that time been unknown among them. But let us look further into the surplus.

THE SURPLUS, THE ACCUMULATION OF QUANTITIES AND
THE ACCUMULATION OF DEMAND.

The abundance is sent to the multitude in the Supply of Necessities. As the abundance and consumption are equal, no surplus can be found in the supply.

The surplus is brought into existence when the unequal quantities are allowed to the individual. First—from the amount of direct labor value that was expended by Needy Labor and contained in the unequal quantity. Second—from the proportion of this labor value that was demanded by the decrease in ratio of exchange between the quantities, brought about by the seizure of this proportion by Demand from the individual amounts in the supply.

The amount of extra labor and the proportion seized from the individual amount, added together, represent the surplus in a present supply, while the surplus of a present becomes the accumulation in a future supply.

Needy Labor may be called upon by the voice of Demand to regain his necessities by means of personal service which will use up the Surplus; by labor in shaping up some gift for personal use, or by labor in obtaining some part of a market quantity, such as gold, silver, coal, iron, etc., in amount equal to the labor value that he lost.

Where the inheritance in land is controlled by the multitude, the surplus labor quantity must be rejected as an Equal Labor Quantity from the Supply of Necessities. The supply contains the equal portion of gifts that has been sent by God to the widow and orphan, to the sick and afflicted. God does not place the value of those gifts

in the sum of the labor. They are hidden in the quantities, and when His children will obey Him by first taking out these portions, the remaining quantities contain the real value of labor in the Supply of Necessities.

When the Unequal Quantity is first admitted to be an individual possession, this quantity will also give the individual the advantage against needy labor in bidding for choice of place. If, then, Needy Labor would leave his fixed habitation in the place and would search for quantities of gold and silver or labor in another direction, the individual may purchase the choice of place. When the place or the inheritance becomes an individual possession, then farewell to the future freedom of Needy Labor and all who have lost their choice in the inheritance, for the individual will then lodge upon the place, the conqueror of labor and of individual freedom—*Compound Interest*.

Compound Interest is the Accumulation of Demand. If Needy Labor had not left his place, the advantage against him could not have been increased beyond the amount of Extra Labor and Interest in any given supply; because the entire amount of labor needed to obtain an individual Supply of Necessities does not exceed one-third of each year's labor, and by means of industry the individual might have begun each year free from the lost labor of the past. Yet the condition must be examined. Society is not at present united to the end that government should be established by means of Justice. Society is at present tied together in a search for the choice of the Individual Standard of Value. Society is tied together by chains of gold and silver. How, then,

can the individuals loose themselves in order to unite as free men?

When Needy Labor left his place, Demand bought it and lodged the value of the surplus upon it. Then, by means of this lodgment upon the place, the surplus was brought into future supplies as the Accumulation. The Accumulation in gifts was added to the quantities, and their labor value to the sum of labor in the Supply; and both became averaged in the Supply by Competition. Still Competition will only admit the Accumulation to Equal Labor Exchange with the quantities in the Supply; but the Accumulation being added to an individual Supply above the average, the gifts brought in by the Accumulation will decrease the ratio between the quantities of the individual supplies according to the proportion of Labor Value brought in by the Accumulation and thus the Accumulation claims Compound Interest. Compound Interest is a demand against the future of Needy Labor. It remains a Continuous Quantity in the market, ever increasing as an Accumulation of Demand; and being a claim against the future, instead of against the present Supply of Needy Labor, Demand presents the claim in the form of prepaid rent and discount.

When the accumulation of demand controls the inheritance, the quantities in the supply are taken from the market quantities, and their labor value is settled by the individual. Demand remains with the Supply of Necessities, and is against the multitude and the owners of market quantities. Demand first calls upon the multitude to surrender their liberty and their labor. The

owners of such quantities as copper, iron, tin, lead, etc., are then met and called upon to surrender. Finally gold and silver, the agents of Demand, are called in, and then the individual owners of the inheritance, by means of the power of Demand (who came forth with the Unequal Quantity) control the supply of God's gifts and the liberty of the multitude. But the gifts of God are the standards of value. The hand of God holds the supply of the future, and the Almighty will work the problem out to suit His own will, and the power of Demand will be called to account.

T. Although some of your reasoning upon the questions concerning labor appears to be true, you mix your reasoning so curiously with the action of God that I cannot understand. Many able men have examined the subject of labor, and you would do well to examine their opinions. You call gold and silver adversary quantities, but any worldly possession can be made an adversary quantity by the selfishness of men. The business world has acquired, by long experience, a safe knowledge of the methods of exchanging, and, the question of ratio aside, we know that either gold or silver may be used as a reliable medium of exchange. And yet you continually use the word "Barter" when speaking of exchanging commodities.

J. To exchange a gift for a gift is exchange by Barter, and to accept the proportion of labor in a quantity as a medium of exchange is the same in principle, because the gift has also its proportion of labor value. The able man has examined the Labor Problem with many other questions.

The able man, conscious of capacity, would search a problem in an able manner, and thus become a teacher. He demonstrates understanding to all who come before him by the single term which the problem yields him—ability. The man without ability, but seeking knowledge, will search a weighty problem by means of judgment, bring forth many terms of hidden value, claiming that even then “the sum of all was but one single term in one more wondrous problem.” When called upon for demonstration, the stammering teacher finds his slowest scholar in the able man.

Now, I have found that there exists certain relations between the different quantities that are well to recognize. I shall place them before you.

CHAPTER III.

DIFFERENT QUANTITIES FOR DIFFERENT PURPOSES.

God has placed before His children gifts for different purposes. There are quantities which contain food for the support of life; quantities from which gifts may be obtained to aid comfort and quantities which contain gifts that are useful, besides pleasing to fancy.

The quantities which contain food for the support of life, such as wheat, corn, rye, etc., belong to our supply of necessities.

The quantities which contain wood, iron, coal, etc., may be called useful gifts and comfort, while for certain purposes they are also necessary to preserve life.

Gold, silver, diamonds, etc., although both useful and pleasing to our fancy, are not necessary for the preservation of life. Those quantities appear to be hidden from Labor, and, though Labor would gladly use such gifts, Labor must first search and find the place where they lie hidden. But, being neither necessary to preserve life or comfort, these stones and metals may be called quantities for use and fancy.

DIRECT AND INDIRECT LABOR—LABOR LOST AND LABOR FOUND.

A quantity may be obtained by means of both direct

and indirect labor, while the value of both direct and indirect labor is made equal in the quantity by choice.

Direct labor should have an average time in which to reach the place. Its intent and direction should be clear, with no hindrance to its purpose. Labor expended upon the land in obtaining the gifts of God, in manufacturing or in building may be called direct labor, and the proportions of such labor should be its exchange value among the quantities.

Indirect labor is expended in searching for the quantity or on the uncertainties of uncovering the quantity that is hidden in the ground. Indirect labor is expended upon such quantities as gold, silver, iron, coal, etc. Labor as a quantity can be both lost and found. The proportion of labor that is lost from the individual amount of Needy Labor is a quantity of labor that is lost by the needy one. The amounts lost with the Unequal Quantities are also quantities of lost labor value.

Labor that is expended in searching for gold, silver, iron, coal, etc., is also lost labor as against direct labor in manufacturing and building.

In exchanging for choice the labor that is lost in searching for the quantity is equal labor value to an equal amount that is expended in bringing the quantity that is found to the market.

As labor lost in searching for gold, silver and other quantities is a real labor value, this lost labor value is added to the quantity that is found, and the sum of the two amounts is the exchange value of the quantity in the market. Under the Equal Labor standard the search for gold, silver or other hidden quantities can be carried

on for the benefit of the multitude, and the quantity of lost labor can be noted and added to the labor that is expended in bringing the quantity; but, in Barter Conditions, Competition must find the amounts of lost labor value.

One or more individuals will go searching for gold and silver. They may find no quantity, and thus lose their labor value. Other individuals searching elsewhere may find a quantity of gold or silver, and that quantity, plus the labor value expended in bringing this gold or silver into the market, represents the labor value of both those who found the quantity and those who lost their labor without finding the quantity. When such quantities of gold and silver reach the market quantity, Competition will average the proportion of labor value between these local quantities and the quantity in the market; and so the labor that is lost by one party in searching is found by another party in the quantity of metal that is found, while the entire sum of labor that is lost or expended is found in the quantity in the market. Quantities that are hidden and that must be searched for are divided into two parts—the market quantity and the hidden quantity. God alone is aware of the value of the hidden, but the proportion of labor value that is contained in the market quantity is the exchange value of that quantity, while the amount that is found by the individual, or party, contains its proportional labor value, according to the proportion of lost and found labor value in the whole quantity.

RENEWABLE AND CONTINUOUS QUANTITIES.

A renewable quantity is grown from seed. Renewable quantities are absorbed at the end of the season and renewed again from seeds as they were before. Renewable quantities have an average value which should last through the season because there is a time between each supply in which to value them. The local labor averaged in the quantities can be noted. Competition can find, close to the labor value. The average labor value may vary while exchanging the quantity, but quantities in the supply are exchanged according to their proportion of labor value.

A renewable quantity can be averaged for a present season, or one may be averaged for a number of seasons in succession, while the proportion of labor value in a renewable quantity may be averaged for a present or for a number of seasons in succession.

A continuous quantity remains in the market. There is no season or time in which to value it. A continuous quantity can have no steady average value, because new quantities containing different proportions of labor value are being continually added to the market quantity.

Gold and silver are continuous quantities. They are being sought for the world over, and quantities are obtained by great differences in proportion of labor lost and expended. Therefore, gold and silver are liable to quick changes from the varying values of the quantities and proportions that are added, and as the quantities that bring the variance in value may join the market quantity at any time of the season, the market quantity

will vary in the proportion of labor value at any time or season when the new found quantity joins the market quantity.

As market quantities gold and silver contain both direct and indirect, or lost and found, labor values, where the individual chose to exchange a direct labor value for a quantity that has a lost labor value, the individual choice may equalize the indirect labor value, to the value of direct labor.

Where a market quantity like gold or silver, which contains both direct and indirect labor value, is used as a medium of exchange, the indirect labor value of the quantity that is used as a medium of exchange is equalized against the choice of the multitude, because the proportion of labor value in the exchange quantity becomes the standard of exchange.

The quantities in the supply of necessities can be averaged by competition shortly after the ingatherings, and this average value can be fairly maintained until the following supply appears. But gold and silver being continuous quantities and liable to quick change, because of added proportions, they vary in their value at any time or season, and will, if used as a medium of exchange, cause the quantities in the supply and all other quantities of which it is the medium to vary and fluctuate in value, even when the quantities do not vary between themselves and because of the uncertainties of barter exchange, the reduction of average values to a fluctuating denominator will bring varying and fluctuating exchange values which are not contained in the quantity values.

A labor quantity, such as wheat, corn, rye, gold, silver, iron or coal, contains a fixed proportion of labor value. When these quantities are brought together, the fixed proportion of each quantity is a fixed part or fraction of the whole. Man can then easily find the relative ratio between the quantities. Then the sum of labor that is found in the quantities becomes the standard of value, while the individual proportion and amount of labor value will equal the sum of the whole. Man, by means of the mighty throes of his wisdom, has found another standard of value, but all men have not yet obtained an equal understanding of the standard. They agree that coal would be inconvenient as a "legal tender," while wheat, corn or rye is uncomfortable to carry about, and even iron is not suitable for such a purpose. But gold and silver possess such remarkable quantities for standards! So ductile, and get so hard! They may be separated into grains and added together. What usefulness in a standard! What economy in handling! With so many similar valuable qualities, is it remarkable that able men contend that there is a difference in ratio between them?

The nations are acquainted with the usefulness of weights and measurements in exchanging the quantities, but they find agreements upon tables of standards a hard question among them. Yet each nation would carefully advise the other to accept their own standards. Tables of weights and measurements are so valuable as a means of education that even gold and silver are weighed and measured as quantities by their means. But as standards of exchange, these metals are too precious to be

placed among the more common ones; so the nations would (most of them) have a separate weight for their standards of value. And then, as if to deride all other than their own wisdom, they would each place a name upon their own standard that does not define it. But the rule appears to be that where the name describes the weight, the weight is taken from the standard, while the name remains. When we examine such transactions, the wisdom of men becomes apparent to all.

T. Well, I must admit that I now understand something about relative values. The different quantity values, along with the difference between the steady average and continually fluctuation quantities, would make it impossible to select one of those quantities as a standard by which to value the others. But we have such standards! Their convenience in handling and their attractiveness have been the means of deceiving us. What should be done about our standards of exchange?

J. You deserve to learn something for listening to me so long? If I had a teacher such as the one who pointed out to you the meaning of relative values, when he reached ratio and proportions, I would most likely run from him. "What should we do with gold and silver?" We should return them to their quantity value and keep them there, and, for the time being, we might use one average quantity value or base exchanges upon an average of two or more average labor quantities.

T. Do you mean that wheat, corn or some such quantity might be used as a medium of exchange? I have heard of such a proposition, but I did not think such a measure practicable. But if any lesson in relative values

appears to be clear, the use of gold or silver as standards of exchanging the average quantity values is folly.

J. You objected to me calling gold and silver the adversary standards, but let us examine how they were placed in the supply and became the adversary standards.

CHAPTER IV.

A LABOR CURRENCY.

In Equal Conditions the choice of the individual in selecting the necessities of life is made when choosing the seed. The multitude pray to God for His blessing. They then labor to obtain the gifts. When the quantities are obtained, the gifts are exchanged according to the previous individual choice. In the supply of necessities the choice is the standard of value and Equal Labor value the standard of exchange. There is no need of a currency to exchange the choice in the supply of necessities, because there is no surplus. The choice of necessities is allotted according to the individual proportion of labor in obtaining the supply.

God first sends the quantities, then He brings children into existence; and, being but children, they may eat and drink and run about, while the quantities are continually sent until the children reach the age of reason and acquire wisdom and strength to labor, in order that they might work with God, their Father. If this were not true, how could children come into existence, and from what direction would the quantities come which contain the necessities of life? How easy it is for the children to answer these questions, with knowledge, if they would but listen to the beautiful propositions of wisdom and the truthful answer!

In Equal Conditions, when the supply of necessities is gathered, the multitude may by choice agree upon place and time in shaping up articles for use and for comfort, for road-making, building and other efforts in common. A surplus of manufactured articles may represent an economy in labor value; also a convenience by relieving the individual from one duty, that he may give his attention to study and choice of direction in effort. As one manufactured article may contain part of the labor value of several individuals, the proportion of individual labor value may be defined in the article, while the sum of the labor contained in the quantity would equal its proportions of individual labor value. This sum of labor value might be acknowledged by receipts, while the individual would be given a receipt equal to his proportion of labor value in the quantity. As other groups of individuals could be manufacturing different articles according to a common agreement, and receive the acknowledgment for their proportion of labor value, the individual might then choose the articles from the different quantities according to his requirements, while the receipt which represented the individual proportions of labor value would become the currency. Roads, bridges, etc., would represent an accumulation of extra labor held by the multitude for economical and useful purposes. Dwelling places would represent an accumulation of extra labor held by the multitude in common; but the value of choice might be paid for by the individual. The choice of the multitude in manufactured articles would be apparent in the Surplus, while the sum of labor value in the individual amounts of currency would equal the

labor value of the Surplus; but the value in choice of dwelling place would be added to the Surplus by means of the currency, and the sum of these amounts would form an accumulation representing the equality of choice in comforts and place. When the individual would search out an economy by means of improvement and invention, the individual efforts may be recognized by mutual agreement. When agreement was not made, the invention might be permitted for a time to remain an individual possession, though not recognized as a labor exchange quantity. Its possessor might derive what happiness he could from his invention during the limited time of his ownership, but the inheritance of revealed wisdom and the accumulation of experience should not be admitted as an individual possession. The voice of an inventor should count but one among the multitude when the value of an invention is to be settled. As in Equal Conditions the quantities are searched for and brought into view by common agreements in labor among the multitude, the surplus, although held as a common possession, would be held for exchange, because the claim against the surplus would be the individual proportion of labor value. Therefore, a surplus in the quantities for useful purposes and comfort cannot only exist, but it exists as a necessity for the proper enjoyment of the gifts and blessings which God sends to His children.

THE NEED OF A CURRENCY IN BARTER CONDITIONS.

In Equal Conditions the choice of the multitude is found in the supply of necessities when the supply has

been gathered. The sum of the labor is found in the supply, while the choice of the multitude is found in the quantities. God sends the choice in abundance to the supply of necessities, but no waste; therefore, no surplus.

But the quantities for useful purposes and for comfort are left for the children of God to examine and choose from, according to the amounts of labor value they are willing to expend for their comforts.

When the Unequal Quantities first appeared in Equal Conditions and Demand held out his hand for the extra labor, this extra labor became a surplus in the supply of necessities. No matter from what quantity the gifts would come. A Surplus becomes a strange quantity in the Supply of Necessities, and its introduction into the Supply of Necessities comes in by means of barter—gifts exchanged for gifts. The gifts from the surplus quantities would represent a proportion of labor value from one quantity to be exchanged for an equal proportion of labor value from another quantity of labor value. And no matter from what quantity in the Surplus these gifts were taken, upon entering the Supply of Necessities they become the medium of exchanging the extra labor for the gifts in the Unequal Quantity; and the amounts of extra labor value introduced into the Supply of Necessities by means of these gifts would be equal to their labor value as a medium of exchange.

We may believe that those who lost the gifts were among the most careless and foolish of his children—some of them of such idle habits that they possessed no surplus labor value by which they might regain their lost necessities; but others among the children who were

sinner yet who honored their Father's name, were so shocked at the seizure of the Unequal Quantities that they came to the rescue of the Needy Ones with gifts, that they might aid in regaining the quantities. And thus the beautiful proposition and the truthful answer bore fruit that grew up to confound Pride and Vanity. As the Unequal Quantities were altogether unexpected, the proud ones had no choice prepared; and there was, at the time, nothing but the surplus quantities to choose from. The proud ones, under the influence of Fancy, with Vanity to advise them, chose in exchange as Extra Labor the attractive metals—gold and silver—and thus these metals became the medium of exchange.

The continuence of the Unequal Quantities caused these metals to be searched for with more eagerness than before, because the first inequality that appeared among the children brought Envy among them, and Envy led others to gratify Selfishness by the same foolish means that had given satisfaction to Pride and Vanity. As there had been no exchange relations between the Supply of Necessities and the quantities for usefulness, although the labor values of the different quantities were known to all, this new exchange between the quantities, although based upon relatively equal proportions of labor value (counting the value of indirect labor), was really exchange by barter; because the Supply of Necessities had not been represented by a currency (the gifts being allotted) and the exchanges were made by the delivery of choice according to the individual proportion of labor value.

As the Unequal Quantities continued to come and

were not turned over to those who controlled the workings of the Equal Labor System, many of the ones who found these quantities exchanged then by means of Independent Action. Those who were among the first to receive the metals in exchange for the gifts, agreed as a convenience, to exchange some of their gold and silver for the Unequal Quantities that were found by others, on condition that they were allowed a part of the value for the trouble caused by handling and exchanging the gifts. This second step brought trade, and trade continued to bring the metals into the Supply of Necessities. In the mean time, other difficulties arose from exchanging the Unequal Quantities. The question of transporting the quantities is a simple one in Equal Conditions, as the gifts are exchanged in locality at equal labor value, so that the transportation of quantities is charged against the supply, the value of the other quantities being also equalized in locality. But Independent Action in exchanging the quantities requires that the gifts be collected by the individual trader, and this collection needs extra transportation. The Equal Labor Standard people refused, and rightly, to make more than one delivery of the same quantity. Then the proud and selfish ones demanded that all transportation charges should be paid for by the individuals. They also objected to pay their share toward carrying on the operation of the Equal Labor Standard. This contention brought about a separation of interests between the two parties. The Unequal Quantities were being already exchanged by means of Independent Individual Action; and the Equal Labor Party agreed to exchange their

labor values by means of Voluntary Association. Little did the Equal Labor Party dream of the requirements of Voluntary Association.

When the Equal Labor Problem had been placed before the children, every term in the Problem was carefully explained by the Father. The children were not used to independent thought or action. When the exchanging of quantities by the united effort of all was replaced by that of Voluntary Association, Self Will and Selfishness broke loose. Each one would make a proposition or assertion against all new questions that appeared before them. Dissension arose among the Equal Labor people, and almost before they realized what had happened, the multitude found themselves exchanging the quantities by Independent Action, and thus exchange by Barter became the condition for all. This led to Independent Action in seeking the gifts. The convenience of Gold and Silver and their then average labor values made them acceptable to every one as a medium of exchange. The acceptance of these two quantities into the Supply of Necessities as mediums of exchange, brought in, as a consequence, all other labor quantities. But the search for these metals by means of independent, instead of by combined, action changed indirect labor value into lost and found labor value; and the average labor quantity, which combined action in Equal Labor Conditions could form out of Gold and Silver, was changed by Independent, Individual Action into these two continuous market quantities which we have even now before us. I have called

Gold and Silver the Adversary Standards. Now you have the reason why I named them so.

In any condition of life where labor is the means by which we obtain the necessities, if the choice of necessities and comforts were indentical with place, there would be no need of exchanging the quantities, no need of personal intercourse beyond the neighborhood, and no need of a government beyond this intercourse. The individual would have to remain at home to retain his place; he would even have to fight with his neighbors and prove his ability to hold fast to this possession. And if the individual would, under such conditions, be compelled to fight at home, where would he go to, and what his reception, if he desired to go abroad? And if there were no exchanging of quantities, from whence would the individual abroad obtain his supply? Men analyze the soil in locality, and assert that such and such quantities can be grown there. Sometimes they can; sometimes they cannot; and even though they can be grown in locality according to similarity of soil and climate, when the proportion of labor value is not found in the local quantity, the *can* of the chemist is transformed by lack of labor value into *cannot*. It is God alone who settles labor values in locality and in quantity. Men may observe and act accordingly. Men are brought into association by the search for choice in exchanging God's gifts. The exchanging for choice requires agreements among men. The shaping of agreements requires government to define them. Agreements between government will allow all men to examine and search if there be a God among the countries. But men cannot form agreements or gov-

ernments to search, except by means of the Equal Way, therefore, if they cannot find God upon the earth, let them show us from whence the Equal Way.

THE RELATION OF THE LABOR CURRENCY QUANTITY TO THE QUANTITIES IN THE SUPPLY.

A labor quantity such as gold, silver, wheat, corn or rye has each its proportional labor value which varies in the supply according to the gifts that are sent directly to the quantities in the Supply of Necessities, or that is sent indirectly to the continuous quantities of gold and silver by the amounts which God permits to be found.

When one or more of these quantities is selected as a medium of exchange, the proportion of labor value in the quantity becomes the denominator of all other quantities which are to be exchanged by means of this medium. If the quantity that is selected be a continuous quantity liable to fluctuate in value, then all other quantities will fluctuate in exchanging, according to the fluctuations of the proportion of labor value which was found in the denominator. If the quantity that is selected as a medium of exchange be an average quantity, the quantities will vary in exchanging according to the variation in labor value of this denominator, which can be but little where competition is free to demonstrate labor values. Where any great change in value would appear in an average labor quantity, the cause would be apparent to all; and therefore, the quantities might be readjusted. But the different proportions of a continuous quantity come in the market in a more secret manner, in small quantities,

and in large quantities, each with their different fluctuation of labor value.

In Equal Conditions the proportion of labor in the individual amounts is the standard of exchange. In Bårter Conditions the proportion of labor in any selected quantity becomes the medium of exchange. We cannot go direct to God for choice of necessities, but we can, if we wish, base our agreements upon an average labor quantity and drive the adversary standard from among the quantities in the supply of necessities.

Wheat, corn and rye are obtained by direct labor, and contain neither hidden values nor lost labor, while they are renewable quantities, therefore, the labor value of these and similar quantities can be averaged by Competition while exchanging the supply. If Labor, by overproduction, would increase a renewable quantity greatly beyond the choice of the multitude, the desire of choice in the multitude would decrease the proportion of labor value in such a quantity by decreasing the average ratio of exchange against it, not by any regular labor quantity, but according to its excess of choice toward taste and fancy.

A currency quantity, because of its convenience as a medium of exchange in Barter Conditions, becomes a desirable quantity, and the wish to obtain the choice cannot be averaged by man in Barter Conditions. So the desire to obtain this choice quantity might cause overproduction; therefore, by means of adding other average labor quantities and basing a currency quantity upon the average ratio of labor values in such quantities, the currency quantity becomes extended in the supply, and

the trouble from over-production in these labor quantities becomes lessened. Although the average labor value of an average quantity would be a safe medium of exchange for Competition (except from the cause of over-production), to overcome this one weak point in obtaining an average quantity three quantities might be selected. The average proportion of labor value in a given six years might be the proportion agreed upon, and the average ratio of these three average labor quantities would furnish a steady average value based upon a past experience.

As God desires that man should labor upon the land for six successive years, and then to allow "a Sabbath of rest unto the land" upon the seventh year, Men should try, by means of obedience, to find out what God means when He commands us; then God will not only show us exactly what He does mean, but He will also show us everything that we were trying to find out when we allowed obedience to guide us.

T. There is no doubt that the greater the amount of labor value that can be averaged in the currency the easier it will be for Competition to average the remainder of the sum of labor value in the supply, but the introduction of more than one quantity would be apt to perplex the currency question. The proposition appears a strange one to me.

J. When we do not build upon the real foundation, our agreements upon building must be based upon opinion. Even Selfishness would not add to a labor quantity where the result would be loss and perplexity. It is ignorance alone that would add this perplexity to the

supply of necessities. Therefore, I would place the compound average in the currency as a simple perplexity with which to bother ignorance in any effort toward over-production in quantity. If a currency were based upon the average between gold and silver, how long would it take Competition to find us as fair an average as we have in the present currency? And is it not far easier for Competition to average the value between quantities that really contain an average exchange value?

Although a currency might circulate in Equal Conditions, such circulation would be the exception, as the amount of currency is equal to the entire labor value of the surplus or accumulation, while each individual has close to an average proportion, and exchanges are made by combined agreement. But in Barter Conditions, the currency is based upon the value of one or more quantities, while the individuals own the quantities and Independent Action in exchanging the quantities would circulate the currency.

Where a labor currency quantity is selected by the people, the government will separate and define certain parts of the quantity and the exact relation which exists between the parts, according to the qualities which the quantities may possess, such as weight, size, etc. These acts of government may point out the ratio between the parts that are thus defined. But this ratio does not define the value of the quantity. That value is the proportion of labor in the quantity. And this proportion of labor value defines the value of the parts in the government ratio; for it is the proportion of labor value that defines the ratio of exchange between the quantities;

and the definitions furnished by the government become the measure by which agreements can be made in exchanging the quantity after the proportion of labor is found. A currency quantity has, therefore, its real labor value which is not disturbed because selected as a medium of exchange.

T. Then what should be the limit of issue in a currency?

J. There is no such thing as limit in relation to issue in a labor currency quantity, because it is the denominator of the supply; but in exchanging by means of the currency quantity, the parts are shaped to suit convenience in handling. If there was but one pound of gold in existence, as long as its proportion of labor value could be defined, that pound of gold would be enough on which to base the exchange of the whole supply. Nations, instead of individuals, might share the pound of gold between them; but each one could have part at its labor quantity value. When one would give a greater than the proportion of labor value in the quantity, the search for gold would increase and the proportion be restored, or the labor that was lost in searching would increase the value of the pound by the proportion that was lost.

T. How could exchanges be made between the multitudes and nations if there was but one pound of gold?

J. By selecting some other quantity or thing to represent gold in the handling; but the remark that I made was a supposition. I make it in order to call your attention more plainly to the fact that the quantity is only the means or medium of exchange. Labor is the only standard in exchanging the quantities; and the propor-

tion in the quantity represents the exchange value of the gifts. But the question of issue in relation to convenience of handling brings an economy into the labor currency quantity, and that is the

PAPER CURRENCY ECONOMY.

A Paper Currency quantity obtains its value by representing or replacing a real labor quantity. The government defines ratios by name, in Barter Conditions, the value of ratios is found while exchanging the quantities. A Paper Currency Economy is defined by the government in the same manner as the Labor Currency Quantity, but the paper currency has no value of its own, except as paper. In Equal Conditions, where the multitude own and control the quantities, the Paper Currency Economy represents the entire value of the surplus; because the surplus is held as a possession in common. It having been obtained by labor expended, and the individual amounts of the Paper Currency Economy represent the sum of the labor in the surplus. But, in Barter Conditions, the individuals own the surplus; therefore, the amounts of the Paper Currency would belong to the owners of the surplus. As the individual has no need of the full amount of currency which is represented by his surplus, then the entire value of the surplus need not be represented in Barter Conditions by a paper currency. In Barter Conditions a Paper currency may be a convenience and a trust, when it represents the currency quantity, but where it replaces the currency quantity, it also becomes a quantity of labor economy. When a paper currency replaces the labor

value of a currency quantity, the trust is limited to the the need of the currency in Barter Conditions, and the willingness of the people to accept the paper currency should be limited to this need. Then the question is, what is the need of a currency in Barter Conditions?

Barter Conditions began when the Unequal Quantities were seized upon. As the Unequal Quantities were replaced from the surplus of gold and silver, which was thus introduced as a barter currency, then it follows that the labor value of the Unequal Quantities represents the need of the currency in Barter Conditions. So long as the value of the Unequal Quantities were apparent to the multitude, the need of the currency would be the limit of issue if the paper currency had been established. But the introduction of Barter Conditions hid the value of the Unequal Quantities, while the irregularity of time and purpose in exchanging the quantities by means of Independent, instead of Combined, Action increased the demand for the currency without increasing the need. In Barter Conditions there are quantities moving and quantites at rest, waiting for exchanges—quantities moving toward certain exchanges, quantities moved by uncertainties in purpose—but the need of the currency is limited to the actual exchanges of the Unequal Quantities, while all quantities as well as accumulations may now show unequalities in labor value, while the uncertainties of exchanges cause an uncertain demand.

These different requirements would separate the paper currency in two parts; the active, or part needed for exchanges, and the inactive part caused by the uncertainty

of exchanges. As far as the whole issue is concerned, these two parts are but one to the government. They have their separate interest among the exchanges of quantities, but, by recognizing the separate reasons for the requirements of a currency, it simplifies the problem in dealing with each; because the inactive or uncertain part is returned for redemption, while the active part remains a continuous quantity in the market.

The Active part of a currency can be based only upon past averages, but a past average value based upon Unequal Quantities cannot be used as a base for a future estimate. Yet the uncertainties of past issues can be observed; therefore, the uncertainty of the future can be expected, and provided for, according to the understanding acquired from the terms that are found. If there be uncertainty in the amount of currency needed, then there can be no certain amount settled upon by law. But, as law should both guide the handling and limit the responsibilities of those who are entrusted with the care of the currency, then the amounts of the currency to be issued, the manner of issue, and the redemption require to be defined by law.

THE SOURCE AND VALUE OF THE ECONOMY THAT IS OBTAINED BY MEANS OF A PAPER CURRENCY.

When the Unequal Quantities were seized upon, Demand presented a claim against Needy Labor for the proportion, as well as the amount of Extra Labor Value that he had lost with the gifts; but their brothers came to the rescue. The claim could be made by those who helped their needy brothers, that if they replaced the

value of the amounts of labor which were found in the Unequal Quantities, the restitution of the gifts to the Needy Ones ought to equalize the ratio of exchange between the quantities; and the demand for interest was therefore unjust. This would have been the case if the proud ones were willing, because the gold and silver belonged to the surplus. Now, in judging others, here is a question. We can tell positively that the proud ones demanded the lost labor from the Needy Ones. But, did they demand the proportion of the amount or interest upon the first appearance of the Unequal Quantities? We know very well that he who would be guilty of the greater sin, would also be guilty of the less. Yet there is no created being who reaches the extreme purpose of his wicked will, except by degrees. Therefore, we will permit the account of the transaction which followed the first appearance of the Unequal Quantities—the demand for interest—to represent the capabilities of created beings, instead of the act. Created beings do not openly defy their Lord. This is an act of madness. We foolishly deceive ourselves by justifying our own unjust ways, and deceive our own selves while doing wrong. The unexpected appearance of the Unequal Quantities gave the proud ones an excuse to claim that God had recognized their capacity and their virtue; for proud beings are certain to find virtue in themselves. They won't plead guilty.

But while claiming the value of the Unequal Quantities, an immediate demand for the proportion in the amount of labor was a claim that was too extreme at the time; for all were aware of the Standard of Equal Labor Values. Perhaps this claim was not presented until Bar-

ter Conditions hid the source from whence interest came. When we accept this opinion as true, we can go no further in their behalf; but we may take warning from this contrast between justice and injustice, and examine our capabilities for evil. Barter Conditions exist before us. The Unequal Quantities continue to appear. Needy Labor is now called upon to pay the proportion, as well as the amount, of lost labor value. We cannot escape our responsibilities while the degree of knowledge that is demonstrated by God to Self is the Standard of Judgment.

When finally the proportions of labor that were lost by the decrease in ratio, as well as the amounts lost in the Unequal Quantities, were claimed from Needy Labor, the lost value of the Unequal Quantities in any given supply was found as it is at present, equal to the amount of currency that is needed to exchange that supply. And when the currency quantity can be replaced by a paper currency, the paper currency will fill up the gaps left by the Unequal Quantities, and thus grasp from the hands of Demand, the interest that he would claim from Needy Labor.

The paper currency, by remaining as a continuous quantity in the market, can save from the Unequal Quantities, the average value of one year's loss in extra labor, and for every year that the paper currency remains in market, the currency may gain the proportion of labor that is lost by the Needy Ones through the decrease in ratio by means of the Unequal Quantities, and which is collected at the present time under the name of Interest.

A currency based upon an average labor quantity by replacing gold and silver as a currency, will also drive from the Supply of Necessities the lost, or indirect labor value of these quantities. Where the choice of the individual would equalize the indirect labor value of these quantities, this may be done by individual exchange; but in a currency quantity, indirect labor collects its exchange value from the supply, irrespective of choice.

Yet this interest is gained only by a proper use of the paper currency. The country whose credit is recognized needs no reserve from the currency quantity, beyond a working balance, and the amounts necessary to meet the foreseen demand, because, where an emergency is to be met, the credit of a government is the best security to offer for a loan, while no long time loan should be accepted during times of trouble.

A National Treasury Department is by necessity, and should be in practice, a banking house. It should accept deposits, pay out upon demand either the currency quantity or the paper currency. This would be the limit of its requirements. The reason for accepting deposits should not be based upon a desire to borrow and loan money, or to offer a means of safe investment to timid people, but to secure the full economy of the paper currency. The two parts of the paper currency have a meeting point which man cannot define by law. The active part remains a continuous quantity in the market and thus gains the interest of the Unequal Quantities. The periodic part should gain the loss of economy in the transportation of quantities.

No interest should be allowed on deposits. Checks

might be made payable to depositor or messenger with check-book, and certified amounts, in the form of a draft, should be made payable at any post-office or sub-treasury in the country. But the deposits should not exceed the amount of the paper currency.

T. Such a plan might bring in confusion. Remember the efforts that were made by farmers to obtain loans and to market their products. If the nation really controlled large deposits, is there any doubt that these efforts would be renewed to obtain loans from the government?

J. When the plan of the labor currency is carried out, the farmer and Needy Labor will both have a better acquaintance with the meaning of a currency. You will find that, at present, the government pays for the transportation of gold and silver, in order to equalize the value of these metals in locality; and while the government pays this expense, the currency is handed over to the banks to collect the expense as a profit. Now the value of the labor currency must be equalized in locality. The profit derived from the deposits is to meet this expense. If the farmer wants to place more burdens on Needy Labor's back, let the farmer ask the consent of Needy Labor.

When the quantities of the labor currency are clearly defined by law, the storage of the quantities would become an important question. In exchanging the paper currency for the labor currency quantities, the payments should be made in equal proportions of the three quantity values in the currency, but not in any one quantity value. The three quantities would serve to keep the treasury department from becoming a trading department. The

demand would be likely to come for large quantities of these gifts, but this demand could be met by a method of store-house receipts, while the treasury department could obtain its supply from the market, according to its needs.

T. Does that plan call for moving the entire quantities to the seaports for export?

J. I should think not, at least until further progress was made in establishing Equal Conditions.

T. But the Speculators might use the currency to move the currency quantities.

J. If the dark purpose of Speculation had been met by a problem of justice in the criminal code, then Speculation would have been an undesirable calling long before now.

THE REPLACING OF ONE QUANTITY OF LABOR VALUE THAT
IS USED AS A MEDIUM OF EXCHANGE OR CURRENCY,
BY THE LABOR VALUE OF ANOTHER QUANTITY.

No matter how strong may be the opposition of the great ones of this world against the replacing of gold as a medium of exchange, the problem itself is a simple one where the government and people desire to make the change.

The first step necessary would be to improve the criminal code upon the subject of secret speculation and then hold up the improvement before the market for examination. The qualities in the gifts of the currency quantities should be defined, also the denominations of value; but the present denominations cannot be bettered. As the currency is meant to represent the labor value of

three labor quantities, its most proper name would be, "Labor Currency." Instead of that deceitful name of dollar, the standard of measure should be, "One Day's Labor." This standard would not settle the value of individual labor, but it would serve to measure the value of the labor in the quantities of gifts. Then individual labor might more clearly examine its own value in Barter Conditions. There might be one, two, five, ten, twenty, fifty and one hundred days' labor in the denominations, while one day's labor could be divided into one hundred parts; and, as at present, each part might be called One Cent.

The average proportion of the three labor quantities could be defined by the representatives of the people according to their judgment. If their judgment was wrong about the average, and they had settled the proportion by enacting a law even that would be sufficient, the real proportion of labor value would be the medium of exchange, even though the average in the currency would be wrong. On the day that these proportions were settled, Competition could examine them and be able to tell the multitude before bed-time the current relative value between one day's labor according to the currency and one dollar in gold. If doubts or uncertainties were to arise in the multitude among those who refuse to study properly the questions which relate to the exchanging of labor values, the value of the labor currency could be easily demonstrated through experiment, by selling at auction for gold in any large city, one million days' labor in currency, the value of which was based upon wheat, corn and rye. The sale of the currency should be ac-

accompanied by an offer from the government to buy the currency back at ten per cent. premium, in wheat, corn and rye above its face value. This offer would be shown by Competition to those who had gold lying idle. They would look around for those who were ready to accept quantities of wheat, corn and rye, and the bids for the currency would not be based upon its face value, but upon the face value and the premium added, because the premium and the face value would be the real proportion of labor value that was offered for sale, and the premium offered for currency would demonstrate that the proportion of labor, not the ratio in quantity, was the real standard of value.

In order to help replace the gold by the Labor Currency, a law would be required that should cause the owners of quantities to place a currency value, as well as a gold value, upon what they offered for sale—the owner of the quantity to settle his own ratio of exchange, the buyer to make choice of payment in gold or the labor currency. Competition between the owners of the quantities and the direction of good will among the multitude would soon establish the real exchange value between the Labor Currency and gold or silver.

The replacing of the gold currency by that of the labor currency connects with the question of taxation; and as there is an immediate change required in the methods of taxation, the method of replacing the gold currency by the paper currency need not at present be examined; but the principles upon which the exchange is to be based can be recognized. The choice of gold or labor currency must remain with the multitude until the choice of the

multitude drives gold out of the Supply of Necessities into its quantity of labor value. Yet, for a certain reason, the accumulation of Demand which has been placed upon the land through the instrumentality of the adversary standards, should remain represented by gold. That accumulation requires separate settlement. God has His own way of working out problems. His ways are full of wisdom, and bring enjoyment to those who love justice when they examine His judgments.

T. Whatever usefulness there may be in a Labor Currency, there are many points about your statement that appear weak to me. Your plan calls only for a working balance, and an accumulation of the currency quantity to meet foreseen expenses, while an unforeseen demand is to be met by offering interest-bearing bonds. Now, the experience of men and nations, either with banks or public treasuries, has shown the necessity of a reserve with which to meet the unexpected demand.

J. Banks require a reserve because they borrow from their depositors while agreeing to pay upon demand or "call." The capital of a bank may be placed out to loan because the capital belongs to the owner of the bank. When deposits come in, loans are made from the deposits. Then the capital becomes the guarantee to the depositors for the loan. Therefore, a reserve becomes a prudent precaution against unexpected demand, as this demand may be equal to the deposits.

A public treasury has no capital; in Equal Conditions a treasury may have a surplus. It has a reserve; but this reserve is equal to the wealth of the nation. As the reserve is apparent to all, why allow a part of it to

remain idle? The public treasury should not make loans, for the nation's wealth then becomes the guarantee. The treasury should admit of no deposits to accumulate as a call loan beyond the amount of the currency. When the deposits reach the amount of the currency, interest should be offered for time loans or the deposit should be refused. So by keeping out of the loan business, the government does its own banking, and the average rate of interest can be found by the acceptance or rejection of the offer of interest upon time loans, while the limit of issue is reached when the depositor requires the labor currency quantity or interest in exchange for the Paper Currency. Then the interest saved by means of the Periodic Paper Currency should pay the expenses of averaging the value of the currency quantity in locality, according to the requirements of exchange, and, according to my reasoning, the full economic value of the Paper Currency is then obtained for the government, although the question arises, "What about Needy Labor, and has he any claim upon the currency?" Yet this question can be met in the subject of taxation. The borrowing and loaning of labor values are questions separate from the currency question. A bank has no more right than a fisherman or a cobbler to a paper currency. Banks are the agents of Demand in collecting Compound Interest to form the Accumulation of Demand. Banks should handle the Paper Currency upon the same terms as it is offered to Needy Labor, by accepting it as a convenience and an economy in handling, else they might leave it alone. While acting as agents of Demand, the currency quantity becomes the collector of discount.

But why should the fact that a bank is an agency for collecting and loaning the currency quantity become the reason for allowing the owners of the Unequal Quantities to seize once more upon the interest that had been grasped from their hands by the Paper Currency?

T. I understand that bankers claim they receive no advantage from our national currency.

J. We can at least see that there is some interest to be gained from the Paper Currency. If the use of this currency be given by the people to one man, that man can gain the interest. If the use of the Paper Currency be offered to all men, all men cannot accept of it, because it requires an accumulation of labor value to form the capital which, being indorsed by the Government, becomes the guarantee of the currency value. The owners of individual supplies above the average can offer to take the currency. The Paper Currency, being added to their individual supplies, becomes a labor quantity with interest added; but Competition will average this interest among the owners of individual supplies above the average. Then, if some of them feel badly because the rate of interest does not suit them, shall Needy Labor be called upon to sorrow for them when he pays the interest?

T. Suppose that such a labor currency was adopted by one country. How could foreign exchange be made?

J. As far as I can see, there would be no change in method. Exchange by Barter would still remain the condition. Other countries might agree with us by adopting a labor currency; but the balance on either side would be paid in gold or silver, because these met-

als have a grip upon Barter Conditions that require to be loosened carefully as we progress forward to Equal Conditions. The grip of gold is in the accumulation of Demand. We sometimes hear of a balance for or against us. This balance comes from interest, profits on transportation and the protection which free-trade countries derive from the tariff of other countries. The exchanges between nations, like local exchanges, are based upon relatively equal proportions of labor values; as gold and silver are labor quantities, they also should be counted in the supply, but international exchanges of labor value become strangely twisted by means of the various tariffs and bounties.

T. What do you mean by the protection which free-trade countries derive from the tariff of other countries? I think that a tariff should be for revenue purposes only.

J. Then you might find it interesting to demonstrate the value of a tariff by means of Relative Values. A tariff will place a tax upon a gift; and instead of adding the labor value of the tax to the sum of labor in the supply, the labor value of the tax is added to that of the quantity. The quantity becomes increased by the amount of the tariff tax and by the proportion of this amount, because of the decrease of ratio between the quantities that comes from adding an extra labor value to a quantity instead of to a supply.

The gifts that were lost by Needy Labor in the Unequal Quantity were a loss from one individual supply to that of another; but the loss of this extra labor value that comes to the supply in the shape of a tariff tax is shared among the quantities in the supply. Yet the

loss is not shared evenly between the individuals. The loss of the amount of this extra labor is shared between the quantities according to their proportion of labor value. But the loss of the proportion of this amount by means of the decrease of ratio between the gifts of the quantities, although shared among the quantities, has to be met by the individual supplies which contain less than the average in labor value, so that Needy Labor must pay the interest upon the amounts of labor value that is represented in the tariff tax.

But the tariff tax does not affect all quantities alike, because quantities that are not protected by the tariff cannot decrease in ratio of exchange below that of the quantity in the open market of the world. As we are exporters of wheat and cotton, these two quantities cannot decrease their ratio of exchange below that of the open market quantities, and, therefore, these two share this lost proportion along with Needy Labor. Gold and silver are also open market quantities, the ratio of which is settled by the value of the open market quantity.

As quantities, gold and silver do not decrease in ratio by means of this proportion; but as a currency, gold and silver collect this ratio in the form of interest from the national quantities. When the owners of gold and silver in free-trade countries observe this increase of interest, they send over their gold and silver to share in this profit. That is what I mean by the protection which free-trade countries obtain from the tariff tax of other countries. The tariff tax robs all of the poor ones and some of the rich, and shares part of the plunder with the rich stranger.

Then there are quantities that gain an advantage from the tariff tax, such as coal, iron, tin, etc. They not only enjoy the advantage as a present one, but capitalize the advantage as a future. And what does Needy Labor get from the tariff? We may behold the lash in the tariff; for labor itself is a quantity in the open market of the world and does not decrease in ratio of exchange by means of the tariff. But that single term in the Problem has been held before Needy Labor for many years past, especially in the direction of the coal mines; and yet a tariff tax appears to suit him.

We should also look into the great loss from the tariff which accompanies our exports of manufactured articles. How can we manufacture an article and sell it in the open market of the world, and at the same time pay better wages? Because we have an advantage over most nations in the more rapid growth of our accumulation of Labor Found—found from inventions and savings in waste, the tariff compels us to draw upon this accumulation and to add an amount of extra labor to undersell a poorer people. This loss is partly covered by the deceitful name—dollar. Where one nation trades with another, competition will equalize the value of the quantities that they exchange, just as labor values are equalized in locality; but a tariff will rob Needy Labor, not only in imports, but in exports. And many owners of large quantities share in this loss.

The nation that shows a balance in gold and silver will find this balance to be its enemy. If every nation would make laws to refuse the citizens of all other countries to own an acre of ground, or one dollar of its

bonds ; to refuse all but its own people the privilege of trading within its borders ; to refuse its own inhabitants the rights of borrowing from a strange people, and abolish all tariff laws, then the nations would exchange at equal labor values. But the trading nation brings home the profits of the trader. If there were no outlet for this profit, the individual traders would soon show in their own country the full results of the Accumulation of Demand. The land would soon be gone and Needy Labor would be the slave. But the outlet for gold and silver in the bonds of other countries and the investments foolishly permitted the trader by other countries, enrich the trading nation. When we reflect upon our gifts to other nations in the shape of interest, the extra labor that we offered, the loss in our home quantities, and the robbery of Needy Labor by the tariff, then instead of getting angry at any one, either at home or abroad, let us seek by means of true judgments to find the just remedies.

The more closely we examine the exchanging of quantities we may observe that the Lord places the lash in the hands of the individual to lay it upon the back of Needy Labor. And yet these foolish ones will not repent of their folly and go to their God and Father to obtain understanding. Where is the foolish heart that would set its desire upon grasping the Unequal Quantity? Will not the time come when the lash shall be taken from the hands of those who have riches and be laid upon their own backs?

Although many of these unequal ways are apparent to the eye that would search for justice, Relative Values first show that Equal Labor is equal exchange value.

Then the Equal Labor Standard uncovers the deceit that is hidden by the unequal way while exchanging the quantities in the supply, and so apparent are these unequalities when brought to the light that the simple in mind, yes, the school boys, can understand the Problem.

L. of C.

CHAPTER V.

PROPOSITIONS OF GOOD WILL AND INDEPENDENT ACTION AND THEIR APPLICATION UNDER CERTAIN CONDITIONS.

T. I begin to understand the wonders of the Equal Labor Problem, yet I cannot bring myself to believe that the Standard of God will be established this side of the judgment, or God would have maintained such an event among His prophesies.

J. If you examine closely you will find that God does not forget His Standards. Still, the Equal Labor Standard is only one term in the Problem of God's Equal Way which may also be called Justice. But remember that it is written: "None of the wicked shall understand, but the wise shall understand." So to have wisdom is to be possessed of Truth. Men do not know each other in this world, only by means of the degree of Truth which each one may possess. There are both proud and humble ones among the Needy just as there are among the worldly successful; while the degree of Truth shown us becomes the means demonstrating our love toward it. When Truth is placed before the wise man, he will purify himself so as to be ready for action.

T. Let us suppose that many are willing to act. How may we apply the Problem of Equal Labor in Unequal Conditions?

J. The application of the Equal Labor Standard in Equal Conditions is an exact problem in itself; but, in Unequal Conditions, the problem must be applied according to conditions, while conditions will vary. Before the appearance of the Unequal Quantity the application of the Equal Labor Problem was simple, because the amounts of gifts found in the place equaled the proportion of labor expended by the individual; but as long as Unequal Quantities appear in the place, the problem is more difficult. Oh! if men would only be wise and turn to this problem, what happiness they could find in working it out. We know more now than was known in Equal Conditions. We may now understand our capabilities better; and in learning our capabilities toward evil, we come to know and understand the wonderful love of our Father. And when we seek for direction in Unequal Conditions, we should examine our relations by means of truthful proportions. God will turn away from us if we try to establish Justice by unjust means.

PROPOSITIONS OF GOOD WILL.

I. Unequal Conditions being the present state of man, the reason why may be sought for. If the answer be Sin, when the disobedient complain and would seek for judgment, to whom shall they appeal as the authority?

II. When the multitude has not prepared the means of existence to receive the individual upon entering the world, the individual may claim from the multitude the right of independent action as a means of existence.

III. When the individual would claim from the mul-

titude the right of independent action as a means of existence, the multitude, through Equity, can claim from the individual the right to independent action on terms common to all.

IV. Good Will among men in Unequal Conditions is that sense of Equity based upon charity that takes cheer at a brother's success.

V. Where good will exists among Unequal Conditions by consent of the individual, the individual consent proves that Unequal Condition is an advantage to independent action.

VI. Good will is not built upon an advantage, but upon Equity and Charity. Therefore, in Unequal Conditions the multitude may claim from the individual that these two terms belong to the conditions and should remain common between them.

VII. The right of the individual to independent action is based upon Good Will as a past and a present, while the future Good Will is an inheritance of the multitude.

VIII. When the individual would establish a claim upon Good Will as a future, he proves that he does not offer Good Will to the multitude in the present. When the multitude would add to their future inheritance that which has been acquired by means of independent action on terms common to all, then the multitude will prove that they did not offer Good Will to the individual in the past.

IX. When Good Will, based upon Equity and Charity, exists in common between the multitude and the individual, the right to independent action is rejected by

the individual and Justice may be established by the multitude.

When we bound the limits of argument by propositions of Truth, we may easily detect Falsehood when he would enter these limits to reason. When we would search to direct though by means of truthful propositions, Truth will not only be revealed to thought, but will come forth from the proposition to direct individual action.

Our failure to establish Justice in the past and the present should not be carried into eternity; for there we shall surely meet our responsibility awaiting to demand the reason of our failure. Shall we become speechless at this question? We must either agree with Pride and Vanity that Unequal Conditions came forth from God, or claim that the Equal Way of our Father proves that Sin entered the world by free choice and that the Unequal Quantity is the occasion of Unequal Conditions. There is no resting place between the two propositions.

When a government is formed to search for just laws, the restitution of the Equity of the people's labor that has ben stolen in the Franchise, should be one of its very just acts. Even the majority has no right to present a Franchise that has a labor value of the people; because a labor value possessed in common is an individual possession and a majority has no right to deprive an individual of his labor value, even though it be held in common. When an individual, in possession of a Franchise, finds that a labor value of the people accompanies the Franchise, he should be quick to return it. If he dares

to defend his right to it, the foolish man defends the right of a majority to seize upon the individual accumulation. The majority may change at any election; but the individual accumulation in the past is based on the same claim as that of the labor value of the multitude in the Franchise—upon Equity and Good Will. The labor value in any Franchise of the people's Equity is to be found in the amount which the market will offer for it above the labor value that was expended in shaping the Franchise for use. The claim of combined individual selfish industry upon the future Good Will of the multitude requires to be openly rejected by these organizations as wrong and as having been based upon ignorance of the nature of Good Will when the claim was made. They should be compelled to restore any value which they acquired under the name of Good Will to those from whom they obtained it. They should then dissolve business. But where a tariff had given an advantage, they should be held accountable for the advantage. The individual may have obtained the advantage without understanding its nature, still Equity requires that the individual make restitution; for an advantage from a tariff is robbery.

The laws which uphold direct injustice, such as the Franchise, combined selfish interest and the tariff, should first be grappled with. Then the value of labor in the multitude might be increased by means of a just application of the taxes based upon Equity and Goodwill in Unequal Conditions. But to handle these questions at all, it is necessary to first work out some questions in the Problem of Government, such as the Organi-

zation of the People, Representation and Responsibility.

The Organization of the People includes a Constitution as well as the means of applying its provisions toward establishing the authority of the people. Representation means more than the right to vote for an individual. The voter requires a representative that will express his purpose. Responsibility means more than the number of letters that it takes to spell the word; and the people who would be governed justly must enforce the full meaning in the word "responsibility." When a government by and for the people is established for the first time in this world, and the injustice that is to be found in the Franchise, in Selfish Combinations and Unjust Taxation is brushed away, then the problem of how to regain the inheritance may be examined.

T. The rich and poor alike, except those who have no love for justice, would be satisfied to accept changes based upon Good Will; but any movement out of the old ruts would start the Single Taxer, the Socialist and the Anarchist in motion.

J. A genuine Single Taxer may be safely counted against any real step toward Good Will. The single tax is one of the most unjust propositions that was ever offered to the serious consideration of man. Many years ago I placed it under my nose for a short time, and the smell of robbery became at once apparent. I have met with it several times since then, but it was evident to me that those who had the name on their tongue had but little knowledge of the subject.

The Single Taxer has got hold of the beautiful word

"Inheritance," but oh! what a vile thing he makes of it! Instead of replacing it in the hands of the multitude as the means by which the individual might have a resting-place upon this earth (we will not judge him by its full value in Equal Labor), the inheritance is to remain forever the means of taxing the Poor and Needy. The Single Taxer did not know that, by means of the land, the accumulation in quantities was brought in to partake of Compound Interest. But, aside from this knowledge, why should a house owner, an owner of stock in a railroad, or of money in bank, even though he were a single taxer, be entitled to interest on his possession any more than the owner of the land? The identity of interest is clear to the slightest glance of the eye that would search for Justice, but to growl like a bear at land owners and squeak like a mouse at the bold robbery in the Franchise, what desire toward Justice is shown there? How often has Needy Labor paid the Compound Interest and by self-denial saved enough to pay the amount of the accumulation of Demand in order to have his little home! But, after Demand had walked off with these savings, the Single Taxer was to seize this little spot of Needy Labor's and comfort him with the fact that the inheritance had been seized and that he had gained more than he had lost by the seizure. But why should Needy Labor get any of this when once it had been taken by the Single Taxer? The man who had not saved, the man who did not invest the value of his self-denial, each received his portion. Those who had ships upon the ocean and railroads on the land, and those who possessed the robbery in the Franchise, were each to have their por-

tion—the Single Taxer also, even though he held a mortgage upon Needy Labor's house; but Needy Labor was numbered among the pirates. Then, why should the plunder that has been taken from pirates be returned to them?

Then there was to be two owners to the same piece of land—one of them strong enough to enforce his demand for rent, the other possessed of a legal right to claim it. Here was confusion on the start. Those who had lost what had been held until then as a rightful means of obtaining a living would start the law in motion to obtain their legal rights. If opposed by argument, they would be bright and keen enough to show that the “unearned increment” was to be found wherever interest was lodged. Would there be any great distance from the start to the finish when men are ready to accept any such a proposition as the Single Tax? After the first step is taken, Selfishness, having tasted the fat morsel, would quickly demand the enjoyment of a full meal and the accumulation in quantity would go. There is no good will toward Needy Labor in the proposition of the single tax. This tax invites the owners of the accumulation in quantities to a feast—a banquet upon great, fat oxen and small, lean sheep—the land owner and Needy Laborer, and to continue the collection of compound interest.

When we would examine the Socialists we will find more than one shade of opinion between them. Some Socialists want the land and the accumulation, but they want them for nothing. Others offer to be content to enjoy the fruits of their labor in the future and offer good will to the accumulation of the present.

The real trouble with the Socialist is that he would establish justice without God; but that is impossible, because men cannot understand justice unless they learn from the Truth. The propositions of Good Will were formed with the view of making agreements between the believers and the unbelievers as far as these two can work together. Among the believers, the Commandments of God are the Standards of reference when opinions or actions would be defended. But the believer should not offer the name of God or His Commandments in argument with the unbeliever; for the Name of God must be preserved from insult. Yet the Name of God may be found hidden in Good Will because He came upon the earth to teach "Good Will toward men." And who among men will deny that Good Will should exist between us?

The Socialist sometimes maintains his cause thus: "The earth is the Lord's and the fullness thereof." "Then, as children of God," says the Socialist, "we have a right to the land." That reasoning is not correct. If we have a right to the land, what restraint is there upon us to prevent our selling to the individual? "Oh, no," says the Socialist, "the law prevents such accumulation, except for a time. Then each family can return to its inheritance." This is true; but as the law returns the inheritance, the children enjoy the inheritance by permission and not by right. But the Lord has not made a will. He has simply expressed His will, defining the terms of possession. He is not a dead God; He is a Living God, and He may be consulted to-day as well as yesterday. If the people really wish to hear, He will speed-

ily answer. But, concerning the land, we know this much for the present. The children lost the land through disobedience; by means of obedience the children may recover the land. It is to the meek alone the inheritance is offered. There is no inheritance for the children of Force.

But why should the Socialist stand waiting for a majority? Can the practice of Justice be acquired without experience? If the Socialist really believes in Equality, then, having organized to secure it, why not demonstrate its usefulness by experience, and thus prepare himself for the enjoyment of the future? Where opportunity of Equality exists, and we do not test our enjoyment of Equality by means of experience, then should experience be enforced, may we not learn, when too late, that Equality was not the desire of our heart?

When we find a real anarchist, we have a man who would abolish law and substitute the Equal Will. Law is the expression of God's Equal Way toward His children, by means of which we may understand His will and know each other. Law is the only means by which created beings can come together and make agreement upon equal terms, because law, as the superior of created beings, as the representative of God before the Equal Will of men and before the Equal Will of angels, is a living witness of the Truth. Law cannot be broken, or its testimony would not be true. Therefore, as Law cannot be broken and remains an ever-living witness, by means of the Law men and angels come to understand and know each other and to know and understand the Living Father.

Anarchy denies the testimony of Law and claims the authority of the Equal Will. But this is only theory, for in practice anarchy offers a law of its own, as the meeting of two equal wills that know no law between them, speedily demonstrates the law of annihilation. Pride would appear to be opposite to anarchy; for Pride rejects the law to establish authority, while anarchy would oppose authority by means of Confusion. But these two extremes differ in means and not in principle. The Lord rules and reigns above all of His creatures. He permits Pride to oppose. He also allows anarchy to demonstrate his approach. But the cord of reason—the wondrous way in which the Living Father restrains His creatures within the limits—remains as yet unbroken; but the time comes of which it is written, when the cord shall be severed by the finger of God, and all who reject law as the representative of God will be associated with Pride and anarchy when they would gnash their teeth to annihilate; then the meek ones will behold with horror—"the hand of every man against his brother."

T. But the fact remains, that there are men who uphold such views as the Single Tax, the seizure of accumulation, and the abolition of government. The multitude do not reason thoughtfully and then take action. The people often act quickly, moved by some deceitful word or phrase; and in striving to lead the movements of the people, there are men always to be found ready to supply the misleading word or phrase.

J. There are many men mixed up in those movements who have not yet formed their real judgment; and

when the truth becomes more apparent, they will be found in the right army. I would be quick to form the opinion that all men are willing to follow the truth when the path is made clear; but God has written that some men *will not* choose peace. Therefore, we must look for war, and in expecting war, we should remember that we are in the struggle; and if we permit the deceivers to form armies and lead them, we deserve to be swallowed up. Every man should take sides—for or against. An uncertain man is not fit to live. The Lord will spue out such ones. Yet, in preparing for war, the soldiers of Truth will not gain victories with the arm of flesh; they will conquer by means of true judgments through the Sword of the Spirit in working out Problems of Justice.

T. I would be more hopeful, but the experience of the past is before us. How often have men, who represented the best interests of the people, found that even a powerful effort could not change an existing wrong! Even in the matter of the tax on hides, the efforts of the shoe manufacturers and tanners combined could not secure the removal of a tax that is paid by the people and shared by the government with the wealthy owners of cattle.

J. It appears to me that if the shoe manufacturer and tanner had made an effort in the right direction, they would have gained success.

T. That shows that you know but little about such affairs, the tanners had already obtained a partial relief by means of a rebate. But we found when once a tax is placed on the list, the representatives do not care to ex-

amine the question; for there are many other crooked things that require to be examined.

J. Did you ever examine closely into Occupation and Relationship? Occupation contains many questions in the Problem of life, and to examine them, we might search out some quiet corner, sit alone, and search for terms to state the problem—"What really is the end of occupation, and what the fruit?" But in vain do we seek to be alone; for One is ever watching—yes, and aiding him who seeks the Truth. There is also one other "going to and fro" searching for the one who would sit alone and examine the terms of Occupation. This searcher's eye cannot pierce the heart's desire; his voice does not reach us from afar like the Voice of Him who would aid the seeker; but he comes in person to find the seeker. He comes inside, becomes a second self—suggests desire and action; he combats the search for Truth. But let us question—"Should Self alone fill occupations? Is there any other term that we can find but Self alone?" Then an answer from the Voice of Him who watches, whispers in the seeker's ear—"Self was not derived from Self, but from the term, Relationship. Therefore, in Occupation, Relationship should become an equal term with Self." Then the seeker looks around and questions—"Where shall I find relations?" Promptly an answer comes from within. Selfishness springs up and claims that he is the closest of kin to Self in Occupation. When Self admits this claim of kin, Self and Selfishness together would strangle other relations, claiming that they two comprised the whole term. But when Self resists the claim of kin that Selfishness would

offer, Selfishness within both blind and strong attacks the truthful seeker. Then behold a strange beginning! The first introduction of the closest kin brings on a battle between them. When the fight becomes fierce and Selfishness proves strong, the One who is watching sends aid to the fighter that would overcome Selfishness within. When Selfishness is cast out of Occupation, the Voice of the Watcher will speak to the lover of Truth and explain every term in the Problem.

But Selfishness does not attack Self alone. His tie upon the multitude is very strong; he will canvas all who admit his relation. And thus he may obtain a majority. His purpose, though it vary in directions, includes but one person; but should Selfishness, strong in kin and numbers, observe the one who cast him out, Selfishness would madly attack him. If not strong enough to conquer Self single, then Selfishness would lead an army against him. Selfishness will not live at-peace with Self—he must be slain.

When the multitude would be led by Selfishness, Confusion comes to them and threatens existence; but even Selfishness is unwilling to end existence in that manner; so he goes among his people and tells them about an old, old judge—one whom they had all known in their childhood. When questioned, he whispers the name—Authority. The multitude shrink aghast, but Selfishness smiles in pity. “Why! How can an old judge harm the majority?” says he. When we were young we were weak, while Authority was strong; but now his age is upon him, while we—behold our strength and our numbers! Besides, he is close of kin to us all. See how respectable

he lives in his old age! If we should have trouble, remember it is the majority that counts. The majority listen to the reason of Selfishness, then agree to call in Authority to judge and to protect them from Confusion. Authority examines the cause of Confusion and then hands down his decision. "Confusion," says this judge, "is the Companion of Self when Self would search for Equality; and Equality, being a hateful enemy of Self in the multitude, requires to be held down by Authority." And out of pure love toward the multitude, Authority determines to remain judge and protector of the multitude from Equality and Self.

But just watch Authority giving his decision. What mystery there appears to be about his person! Let us come closer and examine his features. Can it be that same old, obstinate enemy of Self? Now I see him clearly—Selfishness, in disguise. Let us cast him out of our Problem.

Now, Mr. Tanner, as you know that the people pay that tax, although you may not have known that Needy Labor paid the interest, why did you not invite the people to join the movement and make an effort to establish justice, instead of limiting your desires to hold and increase the amounts of your exports of leather and shoes? Self did not search for relations on this occasion. Selfishness carried the banner, while the tanners and shoe manufacturers marched proudly behind him. The tariff tax is like a sneak-thief. The tax hides among the quantities until it obtains a chance at Needy Labor.

T. Don't be too hard on the shoe manufacturer and the tanner. The aim might have appeared selfish, but

the end would have been more just for the people. But one fact we did find out—that no matter how large the number of people may be who offer a petition to Congress, although the number may secure a respectful hearing, no remedy can be looked for because of the apparently respectful treatment.

J. When the citizens of this nation offer a petition to their representatives, a respectful hearing is more than they are entitled to. It is by means of the petition and “your excellency,” “your honor,” and “the honorable,” that the people have established their master in power. How can a people who are in possession of Equality by the law of the land, surrender their equality, the only conditions in time or eternity in which justice can be enjoyed by created beings? A guilty man in prison may be excused when he would offer a petition to obtain his release; but where a knowledge of the Equal Way of God exists, a petition is to be addressed to God alone—never to man.

T. What a serious way you have of looking at a small matter! We don’t use the word “petition” in any sense of inferiority. I suppose it is more from habit than from any other reason, that we use words which, under other circumstances would be objectionable.

J. It is better to plead “guilty,” than to plead “habit.” I would rather plead guilty to an offence every day, than offer one excuse for my sin. The plea of guilty may lead to repentance—the excuse will finally defend the sin. It is possible that you may not have reflected upon this subject; but what you call a small matter, I attack, not as an offence, but as something

more serious—a condition of sin. We should remember that where no concealment exists while speaking, the words from the mouth proclaim the capabilities of our conditions; and that a present carelessness in habit can be changed by temptation into principles of belief. Our people have by habit, educated their servants by their manner when addressing them, and thus transformed many of them who would no doubt offer a willingness to serve, into masters who do not hesitate in laying on the lash. Yet the people complain.

In a republic, an office-holder agrees to become a servant of the people without the loss of Equality. This agreement admits the will of the people to be the Authority, but not the masters. Then, why should the people bow down to the servant as to a superior? Why salute them as “your excellency,” “your honor,” or “the honorable?” Is this thing done as a joke? Then observe if they receive such greeting in a joking manner. Is it a habit? Then what is a law? We may find such habits written in the law. Just reflect, that in the constitution of a free country it is assumed that the people have a right to peaceably assemble and “petition” their servants. Now, these men who hold offices are either servants or masters. If they be masters and should lay the lash on the back, when the petition is offered it rests with these masters to will, or to will not. But if these men be servants, then I am ready to accuse the act which would offer the petition to men our equal, as a sin against God. While admitting that in the individual, this sin may be one of ignorance. A man may be unable to construe a sentence, and yet have a keen sense of re-

sponsibility concerning words that he would use to express his meaning, for the Spirit of God, from the words we acquire, will select for the use of the listening ear, the most simple among our possessions. The Lord will restrain us from guilt. "By thy words thou shalt be justified, and by thy words thou shalt be condemned." And when reflecting upon our inward conditions, let us again remember the word as written: "A good man, out of the treasures of his heart, bringeth forth good things; and an evil man, out of the evil treasures of his heart, bringeth forth evil things." And again: "Every idle word that men shall speak, they shall render an account for it in the day of judgment."

T. I never examined the subject in that light before. I begin to see that our masters represent our habits more truly than I supposed.

J. The children of God are all equal before Him. Equality is the eternal condition of the children. When a son of God would turn from Equality, the Lord will disown such a child and then turn away from him. The one who receives a petition would become a god to his fellows, while he who would offer the petition bows down to a strange God. The sin may be one of ignorance, but the act shows the capabilities of the individual conditions.

T. Then how are these questions to be settled? The people do not give weight to such things. Perhaps they do not think of them.

J. Such things are thought of much oftener than heeded. If I remember such thoughts from the time I first began to reflect, don't I know from God's Equal

Way that the same propositions of Equality and the truthful answer have been whispered to every soul that has received understanding on the subject of Equality? But it is necessary to examine further when we would understand their importance to our relations in life.

T. If the people really understand the importance of words, they would no doubt be more careful.

J. Words which signify unequality in condition agree only too often with the desires of our hearts. If Selfishness be the restraint against using words of foolish meaning from whence shall we obtain our wisdom? For the time will come when God shall refuse to whisper the beautiful proportions to the selfish one or show the truthful answer. These words of folly will be words of wisdom according to the heart's desire. When the people would admit their folly in the past and search for remedy, I would point out for examination the two most familiar ways in which our masters use the lash—by means of the omission and the assumption. A man from among us and bearing one of the most honored names in our history, through omission and assumption, and by means of his most honored act, dealt the heaviest blow, in my opinion, that our national liberties ever received.

T. What do you mean? Who was the man, and what was the blow?

J. The one who proclaimed freedom to the slaves was the man; the assumption which became a law was the blow.

T. Why; do you mean to say that you are opposed to the fact that the slaves have been freed from bondage?

J. When the people upheld the assumption of power

that was contained in the emancipation proclamation, they not only joined hands with the usurper in destroying their laws, but they also made it possible for another servant at a future date to base on assumption a proclamation of war against the lives and liberties of strange people, tribes and nations.

Do any of our people claim merit because the slaves were freed? How many among us who lived before the Civil War would have voted the billions of money to free the slaves? The argument of the South to secede was based upon an assumption of rights. Let us admit that their assumption was true, yet their rights to secede were not admitted by law, nor were the proposition ever formally made by these states to gain a recognition of these claims. They sought to establish their claims by the robbery of our common property. The government was compelled to meet this attack upon principles as clear as if they were to meet a single robber. The South might offer their opinions in controversies while they fought, but the reasons which brought the Union forces into the field can be submitted to God. It was to oppose and capture armed bodies of men who had committed robbery accompanied by force; and who had declared their intention to retain by force the forts, buildings and material that had, until then, been held by common agreement. The more just the men in office, the more determined they should uphold the law against force. God will allow the greatest of leniency toward theory, but He will base His judgments upon theory or facts, according to man's knowledge of His commandments. A theory

of right should not be established by force—not even against the servants who obey the law.

Here was an advantage that, in history of wars, was seldom possessed by any people—by the injustice of their attack the justice in the struggle was handed by the people of the South to the North. Yet this greatest of possessions in the sight of God when men go forth to battle, was taken away by this proclamation which tinged the cause of the North with robbery. And by this bold assumption of authority, not only was the fundamental law of the land broken, but so also, was the commandment of God. The law of the land admitted men to be slaves and an individual possession against the good will of the multitude; but like all other possessions, they might be purchased by the multitude even against the desire of the individual. God can judge of the Equity of ownership when the question is beyond the jurisdiction of man; but where the law of the land defends the individual possession, Justice protects the individual who obeys the law. Therefore, those men who had not rebelled were robbed by this Proclamation of Emancipation and the other acts which supported this assumption of authority. But great was the price paid by this nation for rejecting God in rejecting justice; for that proclamation became the seed from which the present mighty plant of inequity has grown among us. The first assumption proclaimed the freedom of slaves. The multitude upheld the robbery in the proclamation against the assumption of individual rights to own a slave. The second assumption, based upon the arguments of the individual slave-holder, has enslaved peoples, tribes,

and nations; has taken from them their equality as children of God; and a mighty nation, in defending this robbery, has been robbed of their own equality. And shame upon them! It was not in the midst of great wars and confusion, but in the fullness of success. The people rose up and walked about unconscious of their capabilities. The temptation was held before them. They looked—then sprang upon their feeble brothers and shed their blood which God will revenge—the blood of the poor and needy ones, that leave the widow and orphans to cry out that God might look upon them. The nation rejected God when He was on their side. The price which they paid was their loss of freedom. If they had risen against the first temptation, they would also have realized their own authority. Then, by the amounts they would have saved from the vast robberies during the Civil War, from the tens of millions of acres given as a bounty to fatten up selfish men, if the people had refused the apparent gain in the temptation and had risen up against it, determined to carry on the war without the aid of injustice, God would have increased their judgment; the people would have become conscious of the necessity of self-purification; and, after cleansing themselves, they could have sprung upon Corruption and choked him to death. What a different history of the world could have been written! For one nation possessed of Equality would speedily overcome the great robbers of this world by its influence and example. God selected from among many nations, a people through whom He might build up justice. He placed them in possession of Equality, so that the choice of the people

might be known. He placed His Equal Way before them, that He might guide their choice in the paths of justice, He gave them great possessions in land—so vast that the accumulation of Demand was held at bay; and in the product of justice from these opportunities, we may uphold the capabilities of man. The unbeliever turns his nose up at the smell of our Equality and our freedom of choice is a sword against freedom.

T. The existence of corruption is easy to be accounted for by the privileges that are unjustly given to the individual.

J. The existence of corruption is not disputed by the people. But the question is, if the people know that corruption exists and that they are unwilling losers by such evil means, why don't they overthrow corruption? Now, that is the question answered by these proclamations. The proof is clear before us all. The unjust proclamations represent the people. The multitude openly celebrate the first one. They have not yet risen against the second one. Let us wait until they examine it further.

During the Civil War God placed a just cause in the hands of the North; but God requires that a just cause shall be defended by just measures. The Lord had educated our people, and we knew right from wrong. When the Emancipation Proclamation appeared, it became a test like that of the Unequal Quantity in Equal Conditions.

If, when the war had broken out, the people had gone to God for help, He would have given them judgment, and they could have fought against the greater enemy—

Corruption. If they had fought Corruption, they would also have fought against the assumption of power. The fact that the president was willing to pay for the slaves of those who did not rebel, proves that he admitted the individual ownership. Equality was not mentioned in the proclamation. It was simply a war measure. It represented the fearful man—not the heart of courage. The injustice in the proclamation was the seizure of individual property. By justifying this seizure, the people justify the seizure of their Equity in the Franchise. The issuing of the proclamation was the assumption of power to enact a law. As a president has no right alone to enact a law, the people, by upholding the assumption, justified the destruction of their law by means of proclamation. The president appealed to the considerate judgment of mankind upon his action; but man cannot judge of the motive. God alone can judge the individual. Yet man can judge of the act. If this man had strained the law to fight the robbers of the people, he would at least have had Equity to support excuse. If he had but turned away from every man in office who did not act just and open, what a useful man he would have been! The tens of millions of acres might not have been stolen. The national currency might have been kept from the grasp of the bankers. The vast robberies in the contracts might have been saved. He might have seized steamers to use as transports and paid fair labor value for them to those owners who took advantage of the people's helplessness; but he did not appear to be greatly troubled about such things. If appointments in the army had been based upon some

known test of experience; and if war was made upon those who wronged the soldiers; if the old office-holders were discharged according as the one-armed and the one-legged man appeared to replace them—if these things had been done, with many more of the kind, simple, honest acts which bring delight to an honest heart—yes, and which conquers the rebel, then such a practical experience of justice would have nourished the Union soldiers. Such acts would have made him think of God, and he would have met the issue more seriously and more determined to do his duty.

The people of the North think that they freed the slave, but I deny the fact. They had a chance for many years to make an offer, but they would not do so. It is the North that should have talked of secession if the South had refused to take the money; but the Lord turned away from us and punished the nation by permitting rebellion. It was God alone who freed the slaves. He did so by indirect means. Yet men turn to the selfish act as if it were identical with the fact or choice that freed the slaves. Let the act and its consequences be examined by the simple of heart; and they may see the way in which the Lord will punish those who support a just cause by unjust means. When we behold the people celebrate the first proclamation instead of rejoicing over Equality as the result of God's law, they declare injustice to be the means of sustaining Equality. When the slaveholders meet to celebrate the second proclamation, they can agree with the first one that injustice is the means by which Equality is sustained, while they prove from the last proclamation which contains their old argument,

that Unequality among men requires the careful over-seeing of a kind-hearted master.

In speaking of the seizure of the Unequal Quantity, I did not dare assume that the interest was grasped at first with the Unequal Quantity. It appeared to me that this degree of wickedness was too great to be reached by one act. Yet, admitting that the interest was demanded by those who first found the Unequal Quantities, while we may know that God had personally taught the angels, I offer it as my opinion that the sin of the angels, although there had as yet been no condition of Unequality, was not so wicked in the sight of God as the sin we committed in seizing upon the liberties of the Philippine people; but the Almighty God will search every individual heart, and take vengeance upon the murderer and robber of the poor and needy. There was some temptation in the Unequal Quantity, and its growth has bound down Needy Labor until this day. But what temptation is there for one people who would enjoy equality to master the equality of another people? Do we want this trouble? They were not drifting about when we claimed them. Do we want trade? What do workmen want trade for? Men live by labor. Where a nation has unoccupied land and men without occupation, connect these two and we shall find trade. Let the thickly populated countries have the outside markets. Our opportunities at home will afford a better return. Now, this is worldly reason against worldly claim. But it is not which of us has the advantage that should claim our attention at the present time. We must stop the murder and robbery, or God will hold us all to be guilty.

T. Then what can be done to repair this wickedness?

J. Repentance and restitution are the only things that will satisfy God. The men who have robbed us of our liberties should be called to account. The people should assemble in every direction in halls or workshops, in houses and churches, and make agreements that these men who have been robbing the people must surrender. There should be no more trifling. We have not very long to make this change before we shall be summoned to meet our responsibility.

These men have made their proclamation. Now, let us make our proclamation; but let us imitate God's manner of issuing a proclamation and let it be for a similar purpose.

Servants, attention! A proclamation of the people. First—To those who hold positions as Executives of the law and to every man who represents the action of our laws: "Why did you assume authority to act as our representatives when you did not find action clearly outlined in the law? If Equity be in the authority you assumed, the assumption shall be forgiven. But, if injustice be in the assumption, then repent and make restitution. Oh, servants of the people; you who have so long played the master! Prepare to meet your responsibility."

Second—To our representatives, Local, State and National; those who have been chosen to frame our will into law: "Why is it that by assumption you seize the power to grant the privilege when Equality is the condition and itself the law above the people? If Equity be in your privilege, we shall not say against it. But, if Unequality be in the privilege, then repent and make restitution.

Oh, servants of the people; you who have so long played the master! Prepare to meet your responsibility."

Third—To our judges, whose duty it is to define what is written in the law: "Why is it that teachers of Equity would bring in confusion by rising above justice? Where action is not clear in the law, the framer of law alone has the right to complete the act. Could not the judge return the incomplete law with advice? The law might then, perhaps, be made complete by this decision of the judge. Your decisions have brought distress upon the poor and needy. You have assumed the right to add to the law. You have assumed the right to take from the law. If there be Equity in your assumption, let it remain for the past; but if injustice be found in your assumption, then repent and make restitution. You who have so long played the master, prepare to meet your responsibility.

Along with these warnings there should be added a notice of the sentence due to the traitor servant:

Seven years in prison, less one for good behavior; a fine equal to their worldly possessions and the loss of any future opportunity to rise above the conditions of mechanical labor. That sentence I fix upon as if the present condition of things would never change. And to show what one man thinks about comparative crime, the heaviest sentence that I would inflict against any other kind of robbery would not exceed five years, less one for good behavior. But the man who would take human life should lose his liberty while in this world.

T. But organization must come before any steps in reform can be taken.

J. The present condition of affairs is so peculiar that prompt action on the part of the people is necessary to meet these questions. With a few changes, something can be done in the workingman's organization. The man who labors should get rid of the one who loves big wages from his needy brothers. Any leader who has accepted from workmen over \$1,200 per year, as pay for his service, should be removed. Such a man, in my opinion, is not in sympathy with equality in labor.

No secrecy should be among the very first laws of organization. No secrecy outside of the family should be permitted in a nation. Even in a country where liberty is suppressed, the temperate tongue can be more useful in the cause of freedom than the secrecy which encourages rashness, conceals the traitors, and scorns the judgment of the temperate speaker.

When the most useful man in an organization would ask assistance to place a friend in an easy position, that man's usefulness can be dispensed with. Equality gives every man the right to qualify for a position according to some recognized rules. Then the lot can decide who is to have the position among the ones that passed examination. When the eloquent man would urge a certain line of action, the eloquent man should be stopped and asked to reason. That is the test of the eloquent speaker; but where the people would listen to eloquence, let them also be prudent and have a man in waiting who can speak to them after the eloquent man, and reason while he speaks.

When men would make choice of a future line of action, let them avoid the assertion and choose from the

propositions. The assertion may be a resolution or a plank in some platform. It may cover much or little, just as it suits the individual opinion. The proposition will outline the assertion, define its purpose and its limits. The proposition will concentrate effort, seek out the point of attack, and unite action, while the assertion will individualize the advance of an army.

One declaration of purpose should be made by every honest man in the nation—that never again, with the help of God, would he vote to support either of the old parties. They have both been tried, and each have betrayed the people. The individual among them may be considered honest unless otherwise proved, but the organization of each is rotten. The workmen should also offer such a resolution in their organization, and the leader who opposed should be placed in the rear ranks. Every dollar used from a common fund should be openly accounted for, while the quick and simple method that would show details of expenses would bring commendation to the inventor.

In preparing for action, our own responsibilities should be the first to meet. We have three great responsibilities: Our treatment of the Philippines and China and our neglected duty in India. We should confess at once to the Philipinos that we have been led to act unjustly toward them, and that we were prepared, at least in some measure, to prove our repentance by offering one hundred million dollars as part restitution for the distress we brought upon them; but in giving the money we should act wisely. The greatest claim against us comes from their wounded, their widows and orphans.

The peoples, tribes and nations in these islands require education in order to establish a stable government. They should, of course, pay for their own learning; but if we can make agreement with them to use the money that we offer to establish primary schools among them, while they credit this amount upon their pension list, the claim of their pension would be then more direct against their own country, and therefore more closely overlooked; while we could outline for them a system of education based upon our own experience, and hasten the education so desirable for the understanding of Equality.

In respect to India, collections of free-will offerings from the people should be made in every direction that we might restore the Unequal Quality to the starving people. No matter who kept the quantity, it appeared among us; and if we had honored God and preserved our equality, we would have been prepared to confound the destroyer, by gathering the Unequal Quantity and shipping it to India. God is waiting for us to do this thing. Satan is growing bolder as the accuser. We know more of God but don't obey. God is waiting for us to take the reproach away. We should make Satan the false witness. We should prove that we love God's Equal Way more than we love our own skin, and when in anger, the evil one would apply the thorns to the shrinking flesh, the obedient ones whose eyes were opened, might take the reproach of the enemy away by seeking for strength to submit, instead of accusing the Merciful Father of afflicting the heart that loves Him.

The Chinese trouble has come upon us because we fol-

low the methods of the robber kings and queens. By what right does the government of one country claim jurisdiction in the country of another people? When the individual would leave his home to trade or to travel, he leaves his country by his own free choice and has no right to drag his country after him. To enforce trade is the act of a robber. To enforce authority is the act of a usurper. The degree of liberty which a native enjoys is the greatest that can be offered to the stranger. When the weak and feeble tribes would be brought to understand justice, invite them to behold the Equal Way of God in the acts of His children. If a government would treat the stranger unjustly, let the other nations protest openly. If the injustice continues, then let the nations withdraw recognition from such a government, demonstrate the reasons in a proclamation to all people and stand ready to recognize the home government that would overthrow the unjust one. The government that will act unjustly to the stranger will also act unjustly to its own people. There are men waiting in every country to attack the injustice at home. We should immediately withdraw our forces from China and make restitution. Then, after admitting our own wrong doings, we may protest against the other governments. But how can we protest while that abomination—the second proclamation, stands against us? Our excellencies and honorables, instead of seeking for justice, appear to delight in aping the robber king and queen, the emperor and empress; and until we reach back to the Standard of Equality, the only proposition that I can offer, is that we hang our heads before the nations.

The first blow against corruption at home should be against the Franchise in every form. Railroads, telegraph and telephone companies, gas, electric lighting and every company that is organized upon a privilege. The law should declare these possessions to be public property, while the Equity of the stockholder would be represented in the amounts of money by which each plant could be replaced. Most of the useless presidents and other officials could be dismissed, the highest wages should be limited to \$1,200 clear of expenses. Then the lowest wages could be immediately raised. All instruction for operating the various plants should be printed for the people as well as for the workman who operated the different interests. Criticism should be invited from the workmen as well as from the people upon the subject of improved methods in the economy of operations. These opinions should be filed for public examination; secrecy would be an enemy, while the individual who could improve methods of examining the details of public business would be the educator.

The Army and Navy, the Militia and Police Department should be placed upon the same base of Equality. By following the shrewd methods of robber kings in their manner of organizing armies and policemen, our excellencies, honorables and honors have guided the efforts of our armies and police to suit their purpose. Promotion came from our great ones; our officers were not obtained from the ranks; nothing less than a separate classification of human beings would suit them. Discipline required that this be done. Of course it did; because discipline is the enemy of individuality, the means by which

free choice is tied up and the unwilling spirit forced to serve the master's choice. But Equality demands that justice become the means of organizing the individual efforts of men. Will it be said: "Yes; but if soldiers and policemen do not love justice, they may, by means of power when possessed of choice, decide that they shall be the masters."

If the soldier, the sailor, or policeman who is possessed of Equality by means of the law of the land would rise above that law and thus become master, then the fact is made apparent and the battle becomes evident. But the soldier, the sailor and policeman derive their Equality from God, and guilt alone, not supposition, can deprive the individual of his equal right. It is the will of God that each and every child of His shall have an opportunity to examine the conditions of life and make apparent to the watcher's eyes the Standards of Value that his heart would choose; and thus, the choice becomes the Standard of Responsibility.

In reorganizing our Army and Navy the boys at the Military and Naval Academies could be sent home. There should be no officers, except those who come from the ranks; no old soldiers. Three years should be the longest regular enlistment. To be a soldier would also mean to be at school, and those who did not study might leave the Army. In times of peace connections might be kept up with the Army by the individual for seven years. But one condition would be necessary. He should be a married man, and his duties in time of peace should not call him from home over one month in the year. Regimental officers could be selected yearly by the men, while

the higher officers might be drawn by lot from a number that had passed a simple and well-known Standard of Examination. The multitudes cannot decide upon the qualifications of every man, but they can make use of the Equal Way. Then let God be responsible for the lot. He may be trusted to meet the requirements of the case. The Navy and Police can be officered in the same way. Then men can cease to worship capacity and turn to worship God.

As the assumption of power has been the means by which the people lost their liberties, the duties of all servants should be clearly outlined; but as men cannot foresee all occasions which require action, and as the law cannot be defined by man, unless in reference to occasion, then the assumption may come through ignorance and through the unforeseen occasion. Where the individual would willfully, or through ignorance, assume power, the Equity of the people should be in the assumption or the usurper should be held responsible. It is also necessary that the assumption be confessed so that no plea can be based in future upon precedent. Therefore the individual who has assumed power either through the unforeseen occasion or through ignorance, should confess the assumption. Then the people could declare him to be guilty in act, but innocent in fact, but he who assumed to judge against the people's rights should be held responsible. False judgment in a ruler or judge is a responsibility upon either. But the danger of the people is in calling upon those who had been guilty of assumption in the past that they should meet their responsibilities.

We can count with certainty upon all the powers of darkness to rise against the effort to establish Equality. We know that the evil in man's heart will stir them up to fight the truth; and it is reasonable to suppose that many of these evil ones even now hold positions of authority. Pride and Vanity do not openly oppose God. These two accept the evidence that God exists, but their hearts are crooked. They won't understand God's Equal Way. They deceive themselves by their unjust desires. They form some strange, crooked creature, the resemblance of their own desires and name this creature—god. Therefore we must look for opposition from men who profess belief in God. Then look at the multitude we must call upon to meet their responsibilities. There are the men who volunteered to fight against the Philippinos. The army discipline acquits the regular, but the volunteer should be held accountable. Then there is that vast fraud—the pension list—which requires to be overhauled. No pensions except by right of contract; no pension as a gift. I can understand how a multitude may be deceived into thinking that a government could give a soldier who had done hard service a pension; but a republican government has no more right to grant pensions to soldiers than it has to grant ten million acres of land to the man who owns other ten millions. The grant of acres is a robbery; the granted pension is a robbery. When a republican soldier has received the full amount due him according to the original contract, he receives the full amount of his claim against the people. If the call for more soldiers should raise the labor value of a soldier, equity demands that wages be equalized. But

the greater a soldier's efforts in behalf of his country, the less is his claim against his country for labor value, because the duty of a soldier has no relation to labor value. Duty is the desire of the heart to be of service; duty is greater than labor value. A hireling has a labor value. The highest price is the hireling's value. But he who loves to do his duty is no hireling.

Unjust men have perverted the judgment of the needy soldier. They would praise the old soldier and help him. Oh, the hypocrites! These public servants placed their friends in office; and when the soldier who lost a limb or was wounded, and by means of this loss or wound could prove his claim upon the highest consideration of his country, he was allowed to shift for himself with his miserable pension, while the servants enjoyed the fat of the land. And many years after the war, the men who did duty are tempted to mix their amount of duty with the vote of the man who did no duty and to value them both by the hireling's Standard. When an old soldier who has done duty in the past, finds himself sick and disabled, then his duty in the present and future calls him to join the ranks of the sick and disabled. If no man will notice him, then God will not only notice him, but will carefully count every slight against the one who is sick and disabled; and every soul who does a duty and would spurn to value duty by the hireling's Standard, even though that one be counted among the sick and disabled, then such ones should have patience, for God sets such a price on duty that He alone can estimate its value. The same principles binds the widow of the man who did his duty. She has no claim of labor value because of her

husband's duty. If she be unable to obtain the necessities of life, then God has noticed her inability and her supply has been sent in the quantities. Therefore her claim is against the supply. But all pensions not based upon death or wounds, according to the equity of the original contract, must be cut off. Those who received the granted pension and have money should make restitution. Those who have no money, when they examine the nature of the Assumption which grants a pension, let them plead guilty according to the sin of ignorance.

T. How can all these human beings be called to account? Where so many are ignorant, why not allow the matter to end? I should think there will be trouble enough to deal with the real offenders.

J. It is impossible to build up justice except by just means. Multitudes and trouble must give way to the truth in the problem. A problem on justice must be stated according to its terms. A lover of Truth would not dare confuse justice; no, not to quiet the millions; for he who states a truthful problem has himself to meet a responsibility which shall be more closely sifted than that of any other person. Now, that fact delights me, because I love the truthful statement, but the responsibility of each single child of God must be met. His dignity require that he confess the wrong.

T. Dignity and confession. What agreement is there between the two? Can guilt add dignity to man?

J. Guilt is the universal condition of all the children when unsupported by the Father. Some among the children would choose sin as their eternal conditions. Others long to be obedient. Obedience follows repentance,

because strength to resist accompanies forgiveness. Dignity is the result of obedience as a conqueror of sin. Therefore, dignity has its origin in repentance. We may observe a king or some great worldly person swell up grandly, look sternly and strike an attitude before his fellows as if he would proclaim his greatness above the multitude. This is the wretched condition of Pride and Vanity. There is no dignity in man's greatness. When the sinner, conscious of his unworthiness, becomes alarmed at God's justice and not denying responsibility, would seek forgiveness, he looks about for means. Now, he who looks about for means, although well aware that he is a sinner, has hope. And why hope? Because his heart recognized God as just and merciful. He does not deny because of responsibility. His recognition is based on choice. He compares his Father's Equal Way with the way of every other. He does not deceive himself. This proves that his heart's desire is toward his Father's Equal Way. The weakness of his will binds him in sin. He does not want forgiveness alone; he wants obedience. This is the contrite spirit, the humble heart. The Father, watching for the contrite spirit—the humble sinner—calls the child. The sinner's answer is repentance. He turns away from sin, possessed of strength as a sword to overcome; and thus dignity in the Conqueror is relative of sin. Dignity is not to be found where superiority over an equal brother exists. Therefore the dignity of the least among the multitude requires that he shall not be reckoned beneath his responsibility.

When the Franchise and other selfish interests are

dealt with, and the responsibilities of the past are settled, then things become clear to take up the question of recovering the inheritance in land. I left land, in the mean time, to be valued in gold, so that I might make an offer to the owners to buy the land for currency without interest, or for gold with its uncertain value.

T. Why, how can such an offer be made? That plan is impossible. If they should choose gold, where is the gold to come from? Gold, as a quantity could be bought up by the rich and then they might place their own value on gold; and thus, on the land, a low interest-bearing bond would be best.

J. I also found that answer to this question, but afterward I read the true solution of the problem. Then I dropped my way of settlement so quickly that I forget the details. You must remember that we cannot offer the labor currency without exchanging them for bonds; but even though we did offer bonds based upon the labor currency, some might refuse to take them. Another reason is that I would refuse to pay any one individual over the \$1,200 per year, because I believe in an equalization of individual supply. I object to pay the individual accumulation any greater sum in one year than the highest amount that individual labor was worth. But this law can not be enforced as long as interest exists. We have the Franchise on the hip, because it is criminal. We allow it the Equity in labor value, because it represents guilt in act, but innocence in fact until otherwise proved. But the land in Barter Conditions is a market quantity and we must show the owners that, when men build with the help of God, they will not be even technically wrong.

The currency we offer would be simply a receipt based upon the value of the labor currency. It is not to be accepted by the people until it became due, \$1,200 for each individual. The selfish ones would not take it. Their refusal would compel us to offer gold or interest-bearing bonds. We must not offer bonds.

We can offer gold and silver, and bring God into the problem by asking Him. The reason why justice does not succeed is, that in times of trouble, or in perplexing problems, people fear results. The temptation appears; the people surrender their just cause; then God gets angry and makes their offence the means of their punishment. Now, let me tell you just how I would make the offer to buy. I would say to the land owner, "We will buy your land and give you a receipt equal to its present labor value. We will pay you at the rate of \$1,200 per year, but no more in any one year and no interest, or we will pay you gold and silver—the price of the land to be agreed upon yearly, taxes to be based upon this valuation; but we, the people, retain the right for one year from the date of assessment, to find the gold and silver, the people not to take possession until they pay the whole sum."

T. Why, the land owners would laugh at such an offer. Even those who would not care to sell would agree. They know that it is impossible to get the money.

J. Then that is where we could catch the selfish ones; for we can go to God and ask for the money—yes, and get the metals in two lumps. When the selfish ones who had refused the labor value for the land, would then examine the value of gold and silver in the market quan-

tities, they would not be likely to rejoice over their profit; for God would send the sum necessary to buy the entire accumulation in quantities as well as that of the land. Then, as interest would cease, we could ask the owner of the accumulation in metals if he demanded more from the supply than the proportion of individual labor value that was found in the quantities.

T. You should not trifle upon such a subject. You have been serious up to the present, and to talk so lightly now does not accord with what you have already said.

J. I never outlined a proposition more seriously or truthfully. The offer is a just one. You admitted that even the selfish could not refuse it. Then I carried out the consequence of the offer to the end. What is there wrong? The contract is based upon agreement. The selfish ones won't believe that we can get the gold or silver. They refuse the current market value. Their refusal is based upon the loss of interest. If their selfishness brings the same punishment which so invariably overtakes us when we do wrong, would it not be better for them to gain wisdom before the certain judgment came?

T. Why is it that you persist in reasoning in such a manner? We know that God *can* give the treasure. But who would dare go to Him with such a request and expect Him to answer?

J. There is a people on this earth who can go to God and obtain their requests. I know it because I have read of them. God will not refuse them anything. This people know the will of God before they ask Him, because they have learned to make His will their will. Therefore, they know and understand Him.

T. Where is there such a people? I never hear of them.

J. I cannot tell where. I do not know one of them, yet I may be, and trust that I am, acquainted with many of them. But God knows them and can tell at any moment where each one of them is to be found. They are not organized yet, or the world would be aware of it; but when the time for them to appear before the nations arrives, then this world will behold a people whose eyes are open. What these people believe, they understand. They won't believe unless they do understand. They will not say one thing and mean another, because they love obedience—that is their choice. They are called the "Sons of Wisdom, the Church of the Just and their Generations, Obedience and Love."

T. It is true that the church of the blessed ones will obtain their desires; but they will assemble when He is with them in person.

J. Is not God to be found among us? Then woe to the people when God will not dwell with them! Do you mean that His person should become apparent to the eyes? Then what are we waiting for? Do we want Him to come among us and show how He would have us receive Him? Is He to drill us just as little ones march around in a kindergarten? Are we to forever remain without understanding? Are we to prepare to meet Him, or will we wait until He appears before us suddenly?

T. When the chosen ones are assembled, there will be no unjust ones among them; but now there are just and unjust ones among the multitudes in the church.

J. Then why should it be so? When the just and unjust join together in agreement, Pride and Vanity will not rest until they climb into the seats of judgment and direct the efforts of the organization. These two hate Equality. And woe to the churches that are content with their rule! For where the choice of organization remains with the individual, responsibility for each single term in the agreement accompanies the individual choice.

T. What is the nature of this responsibility?

J. Where the character of God is described unjustly, people bow down to some strange, crooked god of their own. When summoned to meet their responsibility, the innocence of individual act will not be admitted. The guilt of the act will be shown from the fact that, through means of the free choice, the individual declared the strange, crooked thing to be God.

T. Then, how can the just ones recognize one another? What are the terms of their organization?

J. The terms of organization and recognition among the Sons of Wisdom are identical. "Every word that proceedeth out of mouth of God."

T. But every church claims the Word of God to be the foundation of their organization.

J. Each Son of Wisdom in the Church of the Just will seek to understand Truth from the Spirit alone.

T. But there are churches even now where the individual will seek for the Truth from the Spirit alone.

J. The Sons of Wisdom begin as sinners. They begin weak and helpless, blind, lame, full of disease and all manner of sin. They feel unhappy, unsatisfied, not knowing what they want. They learn of a Wonderful

Father who is looking for them. They want to be happy.

T. But that is the condition of every sinner.

J. The Church of the Just—ignorant, uncertain—first seeks for happiness by means of judgment. The Spirit offers to the choice of the seeker the beautiful propositions of justice and the truthful answer. The listening ear accepts the truthful answer, makes choice of justice, and finds repentance.

T. Repentance is admitted by all the churches, but they don't claim to be the Church of the Just.

J. The weak and sinful are born anew by means of repentance. The Sons of Wisdom continue further to search for happiness. The beautiful proposition and the truthful answer points to the end—Perfection.

T. But the claim of Perfection is made in many directions. The claim is not confined to any one church.

J. The Sons of Wisdom seek the means of Perfection. The means is made clear by the beautiful proposition and the truthful answer—Obedience.

T. But I never heard of a church that taught disobedience.

J. The Sons of Wisdom inquire the way of Obedience. They incline their ear—the beautiful proposition and the truthful answer speak plainly—the Standards of God.

T. Well, but the Standards of God are accepted in the churches.

J. The Sons of Wisdom in their generation will demonstrate by the *practice* of obedience that they are the Church of the Just. They will bear witness of the only condition in which men can obtain happiness. The

nations will know of the Sons of Wisdom when they hold up their strange banner, never before seen among men.

“Perfect Obedience to the Commandments of God is the Standard of the living Soul.”

A Son of Wisdom can arise from any condition in which man is placed—from the lowest condition of man, or from the highest. It is far stranger to see a Son of Wisdom in the higher, than in the lower condition of existence. The proof against the great of this world; is that they sit in the seats of judgment while justice remains perverted. A Son of Wisdom in the lowest condition does not find that injustice among the highest is proof of greater guilt. Condition is not the Standard of guilt. The wise son will see that in confessing his guilt in one condition he is capable of sin in any condition. Thus capability becomes the standard of guilt by proving the fact of guilt against Self, while the act alone can be proved in a brother.

When the gathering of the Sons of Wisdom began, the great ones of this world turned against them. He who gathered the Sons was slain, and the sword was drawn against the children. But in vain did the proud ones scatter the meek. The blood of the Holy One grew into a wonderful vine that could shelter the nations, and peoples, and tribes of the earth, and the gathering went on. When the proud ones beheld this wonderful vine, they, too, would seek shelter from the sun and storm. But who ever saw the proud and the meek in agreement, unless the meek bowed down and honored the proud? But listen, ye Sons of Wisdom! When did the Holy One gather the meek and the proud ones together? And

when did He teach that inequality in man should be honored? He taught inequality in man or condition to be a sin—an offence against Him. Wisdom may be acquired from information by means of the Spirit—"line upon line; precept upon precept." But he who would gather without help from the proud, let him beware of the voice of Pride. The Scorners will not willingly surrender the seat of the judge or teacher. But the time comes at last, when the Proud ones will bow down to One who is mightier; and the unwilling shall meet with their responsibility.

If we would examine the days of old to search out the origin of sin, then why should we go beyond the time when Pride, Vanity, Self Will and Selfishness first entered Equal Conditions. All manner of sin in the creature is rebellion against God. Yet those four did not make war openly. They turned from, and perverted the Truth.

But it remained for Unequal Conditions to produce a being far stranger than any yet found in creation. He is unique, above all other creatures, a monster in creation. He contains within himself the four quantities, each in full proportion, that are found in Self, Pride, Vanity, Self Will and Selfishness. He is the open rebel in creation. He stirs up armies against his Lord and Master. He is known among the Sons of Wisdom as Learned Ignorance.

Learned Ignorance is the devourer of information. His eyes, while eating, are ever glaring for poison—the sweetest, choicest morsel upon which he fattens. But if knowledge should enter while he is feeding, his heart grows

sick and his spirit restless until he turns his stomach out.


Evolution in millions of years is his greatest feeding ground. While feeding here he becomes most defiant and roars aloud, "There is no Holy One." The blind, wretched monster! Little does he know of Him who uttered the command which an obedient world sprang into existence to obey, while angels gloried as they beheld obedience. But when looking closer, they beheld the snares so deep, so cunning that none but the Almighty One could plan. They laughed and wondered at what strange creature was to be ensnared in them; but they knew the Father's patience, and they waited until thou, Learned Ignorance, was entangled. Thou hast devoured at one meal, spontaneous generation or creation, without a God.

Immensities in molecules thou hast swallowed, or any food containing poison. Yet, before whom did God keep greater treasures to show thee knowledge? Thou wast warned against the wind, the earthquake and the fire. The small, still voice was offered thee. Thou spurned the beautiful proposition of wisdom and the truthful answer. But when the Lord spurned thee—mark well, for this is true—when He left thee, it caused thee such a terror that thou hast not yet forgotten; but no voice within spoke wisdom after.

But the time is nigh, Learned Ignorance. Thou shalt surely die. Pride and Vanity shall mourn forever. They shall groan when they reflect upon the comfort which you gave them. The Sons of Wisdom shall pierce thee through with arrows. The arm is bared before me that shall slay thee. Thou alone shalt die. Heaven and earth

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and the under-world shall behold thy end. Thou shalt be slain before the nations. All shall cry as thou depart, "Farewell from creation, thou open rebel, Learned Ignorance! Thou strangest of all creatures—Farewell."

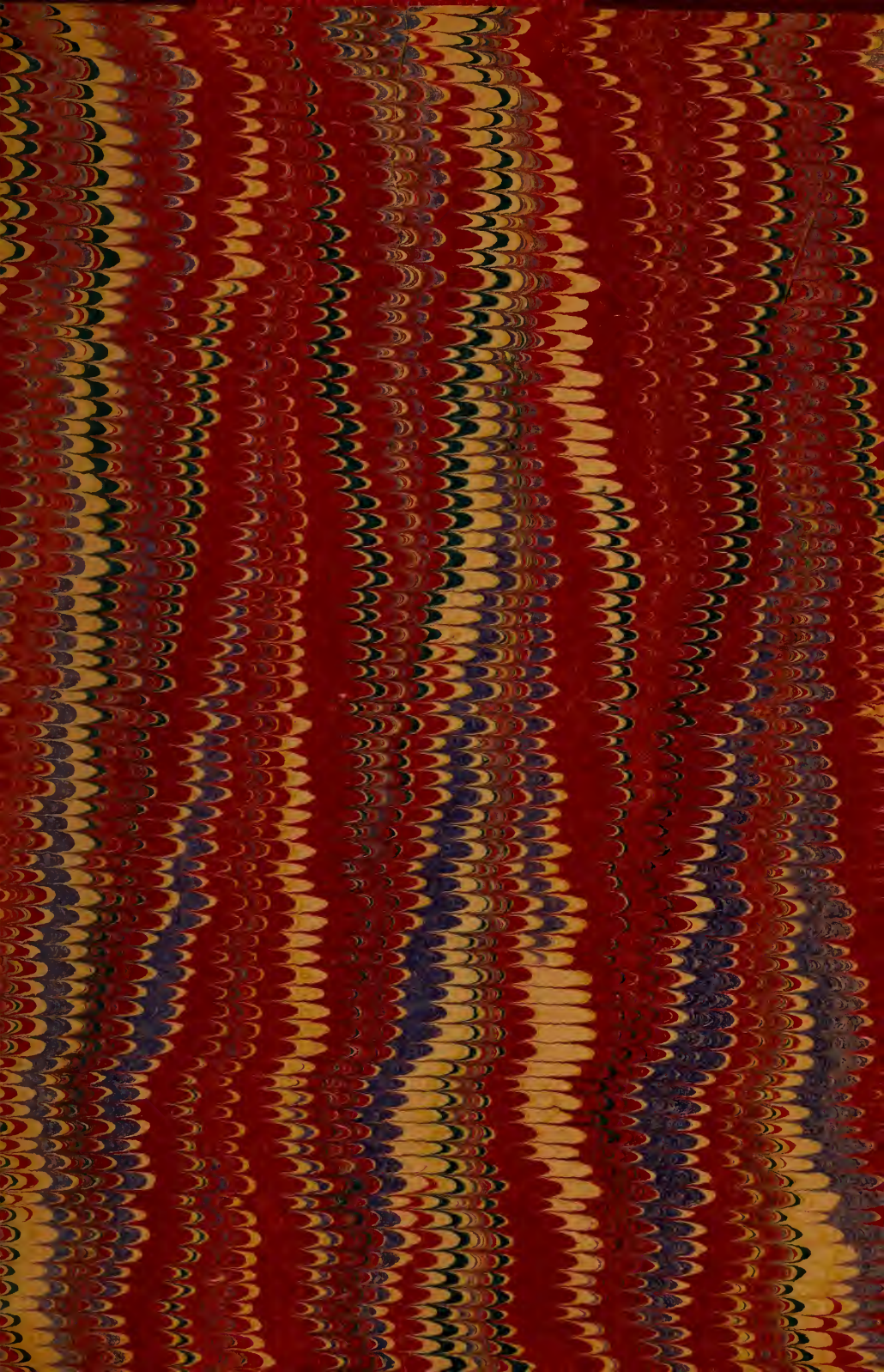


Deacidified using the Bookkeeper process.
Neutralizing agent: Magnesium Oxide
Treatment Date: Jan. 2011

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